AN EXPOSITION OF THE PROPER PSALMES VSED IN OVR Engliſh Liturgie,

TOGETHER WITH A REASON WHY THE CHVRCH did chuſe the ſame.

By IOHN BOYS, *Doctor* of Diuinitie.

The firſt part explaining the Pſalmes appointed to *be read on Chriſtmas and Eaſter day.*

PSALM. 49.4.
Aperiam in Pſalterio propoſitionem meam.

AT LONDON
Imprinted by FELIX KYNGSTON, for *VVilliam Aſpley.* 1616.

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TO THE RELIGIOVS AND EVERY WAY NOBLE KNIGHT, SIR THOMAS WOTTON of Bocton Malherbe, Sonne and heire to the right honourable EDVVARD Lord WOTTON, *Baron of Marleigh, Comptroller of his Maiesties* houſehold, Lord Lieutenant of the Countie of *Kent, and the Citie of Canterburie, and one of the moſt Honorable Priuie Counſell.*

SIR, as the Scriptures excel other writings in veritie; ſo the Pſalmes, other Scriptures in varietie: for whereas ſome ſacred bookes are legall, as the *Pentateuchue of Moſes:* other hiſtoricall, as the *Kings, Chronicles, Acts:* a third kinde Propheticall, as the *Viſion of Eſay, Sermons of Jeremie, Reuelation of Saint John:* a fourth Euangelicall, as the *Goſ-*

pels and Epistles: the Psalter (as [a] Augustine, [b] Basile, [c] Euthymius, and [d] other ancient Doctors honour it) is a *common treasure-house of all good arguments and instructions*: and in this respect aptly tearmed [e] *The Soules Anatomie, the* [f] *Lawes Epitomie, the* [g] *Gospels Index*; in one word, *The* [h] *Register*, [i] *Enchiridion*, [k] *Summarie pith*, and (as it were) [l] *Briefe of the whole Bible.*

Vpon this ground the Church in [m] old time, diuiding the Psalmes into seuen portions, inioyned that they should bee read in diuine seruice (thorough) once euery Weeke: and in our time parting them into thirtie, once euery Moneth: where as other parts of holy writ are read thorough but once in the yeere. And the *Nouelists*, howsoeuer they mislike bare reading of *Chapters*, approue notwithstanding by their positions and practise, singing of *Psalmes* in the Congregation.

By which it doth appeare that nothing

[a] Prolog. in lib. Psalmorum.
[b] Hom. de laudibus & virtute Psalm.
[c] Præfat. in Psalm.
[d] Athanasius. Chrysostom.
[e] Calvin. epist. præfix. Com. in Psalm.
[f] Tremel. argument. in Psalm.
[g] See Victorinus Strigellius epist. Dedicat. & Tilemanus, Heshusius præfat in Psalm.
[h] Turrecremat. prolog in Psalm.
[i] Io. Gaineius epist. lect. in od. Dauid.
[k] Ex ceteris omnibus quasi Collectus. Hen. Mollerus præfat. in Psalm.
[l] Agellius prolog. in Psalm.
[m] Preface Com. Booke.

thing is esteemed generallie more necessarie for the worshippe of God, then the word of God, and no parcell of the word more full and fit then the *Psalmes*; vnto which I will adde, that no Psalmes are more profitable then the *proper*, as vnfoulding the foure chiefe mysteries of holy beliefe; namely, *Christs Incarnation, Passion, Resurrection, Ascension.*

An exposition whereof I haue begun in the name of the Lord Iesus, and that for his Sions sake; the which I dedicate to your worthie selfe, as being a noble *Theophilus*, that is, a true seruant of God, and obseruant of his Church, affected so right honestly (which is right honorably) to her doctrine and discipline; that your humble Comportament in Gods house, giueth vnto the world good hope, that you will become *an open booke of vnfained deuotion and pietie.* Now the God of all comfort, according to the multitude of his mercies, and riches of his

his glorie, blesse you and your Honourable Familie, that you may long enioy good dayes on earth, and hereafter eternall happinesse in Heauen.

Hollingbourn. April. 2.

Yours in all good offices of dutie and loue:

IOHN BOYS.

CHRISTMAS DAY
Morning Prayer.

Psalme 19.
The Heauens declare the glorie of God, &c.

THE World resembleth a Diuinitie-Schoole, (saith [a] *Plutarch*) and Christ (as the [b] Scripture telleth) is our Doctor, instructing vs by his workes, and by his words. For as [c] *Aristotle* had two sorts of writings, one called *Exoterical* for his common auditors, another *Acroamatical* for his priuate schollers and familiar acquaintance: so God hath two sorts of books, as *Dauid* intimates in this Psalm: namely,

The { Booke of his Creatures, as a Common-place booke for all men in the world, *The heauens declare the glorie of God*, vers. 1.2.3.4.5.6.
Booke of his Scriptures, as a statute-booke for his domesticall auditorie the Church, *The law of the Lord is an vndefiled law*, v. 7,8, &c.

The great booke of the Creatures [d] *in folio*, may bee termed aptly the *Sheepheards Kalender*, and the *Ploughmans Alphabet*, in which euen the most ignorant may runne (as the [e] Prophet speakes) and reade. It is a *Letter Patent*, or *open Epistle* for all, as *Dauid* in our text, *Their sound is gone out into all lands, and their words into the ends of the world; there is neither speech nor language but haue heard of their preaching*. For albeit heauen, and

[a] *Com. de tranquil. animi.*
[b] *Matth. 23.8.*
[c] *Tull. lib. 5. de finibus.*
[d] *Du Bartas 1. day. 1. worke.*
[e] *Abacuc. 2.2.*

the Sunne in heauen, and the light in the Sunne are mute; yet *their* [f] *voyces* are well vnderstood, [g] Catechizing plainly the first elements of religion, as namely [h] that there is a God, and that this God is but one God, and that this one God excelleth all other things infinitly both in might and maiestie. *Vniuersus mundus* (as [i] one pithily) *nihil aliud est quàm Deus explicatus*: The whole world is nothing else but God expreſt. So Saint *Paul*, Rom. 1. 20. Gods inuisible things, as his eternall power and Godhead are cleerely seene by the creation of the world, being vnderstood by the things that are made. The heauens declare this, and the firmament sheweth this, and the day telleth this, and the night certifieth this, the sound of the thunder proclameth (as it were) this in all lands, and the words of the whistling winde vnto the ends of the world. More principally the Sunne, *which as a bridegroome commeth out of his chamber, and reioyceth as a giant to runne his course*. The [k] body thereof (as Mathematicians haue confidently deliuered) is 166. times bigger then the whole earth, and yet it is euery day carried by the finger of God so great a iourney, so long a course: that if it were to be taken on the land, it should runne euery seuerall houre of the day 225. Germane miles. It is true that God is incapable to sense, yet hee makes himselfe (as it were) visible in his workes; as the diuine [l] Poet sweetly:

Therein our fingers feele, our nostrils smell,
Our palats taste his vertues that excell,
He shewes him to our eyes, talkes to our eares,
In the ordered motions of the spangled spheares.

So *the heauens declare*, [m] that is, they make men declare the glory of God by their admirable structure, motions, and influence. Now the preaching of the heauens is wonderfull in [n] three respects.

1. As preaching all the night and all the day without intermission: vers. 2. *One day telleth another, and one night certifieth another.*

2. As

[f] *Non loquuntur quidem vt homines, tamen velut loquentes à nobis intelligũtur.* Tremel. in loc.

[g] *Athenagoras orat: pro Christianis.*

[h] *Thom. part 1. quæst. 12. art. 12. & Caietan ibidem.*

[i] *Cardinal Cusanus.*

[k] *Victorinus Strigel. in loc. Vide Bellar. de ascensione mentis in deum per scalas Creat. grad. 7. cap. 2.*

[l] *Du Bartas vbi sup. fol. 6.*

[m] *Plaudius parmensis. Genebrardus in loc.*

[n] *Bellar. in loc.*

2. As preaching in euery kinde of language: verſ.3. *There is neither ſpeech, nor language, but their voyces are heard among them.*

3. As preaching in euery part of the world, and in euery pariſh of euery part, and in euery place of euery pariſh: verſ.4. *Their ſound is gone into all lands, and their words into the ends of the world.*

They bee diligent Paſtors, as preaching at all times: and learned Paſtors, as preaching in all tongues: and Catholike Paſtors, as preaching in all townes. Let vs not then in this Vniuerſitie (where the voyces of ſo many great Doctors are heard) bee like to trewants in other ſchooles, who gaze ſo much vpon the babies and guilded couer and painted margent of their book, that they neglect the text and leſſon it ſelfe. This booke is Gods *Primer* (as it were) for al ſorts of people: but he hath another booke proper only for his domeſticall auditorie the Church, [o] *Hee ſheweth his word vnto Iacob, his ſtatutes and ordinances vnto Iſrael, hee hath not dealt ſo with any nation, neither haue the heathen knowledge of his lawes.* Heathen men read in his Primer, but Chriſtian men are well acquainted with his Bible. The Primer is a good booke, but it is imperfect, for after a man hath learned it, hee muſt learne more: but the law of the Lord, [p] that is the body of the holy Scriptures, is a moſt abſolute Canon of all doctrines appertaining either to faith or good manners; it is *a perfit law, conuerting the ſoule, giuing wiſedome to the ſimple, ſure, pure, righteous, and reioycing the heart, &c.*

But before wee treate of that part, let vs examine the myſticall expoſition of this part of the Pſalme, being guided hereunto by the ſpirit of God, Rom.10.18. and by the direction of our Church accommodating this text to this time.

Allegorically then is meant by *heauens* generally the [q] Saints, eſpecially the bleſſed [r] Euangeliſts and [s] Apoſtles. A good man and a true Chriſtian is not only Gods

o *Pſal.147.19.*

p *Bucer. Tileman. Caluin in loc.*

q *Auguſt.expoſit.2.in loc.& Bellarm.de Sacramentis in genere, lib.1. cap.25.*

r *Auguſt.expoſit. 1.in loc.*

s *Hierome. Melanct. Strigelius.*

house, Heb. 3. 16. but also Gods heauen, as S. *Augustine* expounds the words of Christ, *Our Father which art in heauen*, that is, dwelling not in the materiall heauen only, but in the mysticall heauen also: to wit, in holy men of heauenly conuersation, hauing their affections set on things which are aboue, Coloss. 3. 2. These kind of heauens declare the glorie of God in their workes, as much and more then in their words, euer [t] shining as lights in the world, [u] their whole life being nothing else but a perpetuall sermon (as it were) to their neighbours, and so they *declare Gods glorie*, for that other seeing their good deedes, are thereby moued to glorifie our Father which is in heauen.

[t] *Philip.* 2. 15.
[u] *Oecumen apud Bellar. vbi sup.*

More particularly the blessed Euangelists and Apostles annunciat Gods glory, the Gospell is Gods throne, [x] wherein his Maiestie rideth as in a chariot; and the foure wheeles of this chariot are the foure Euangelists, and therefore this *firmament* sheweth Christs handy worke, because the written Gospell is a tract of all that Iesus did and taught, Acts 1. 1. and the blessed Apostles in preaching the Gospell haue likewise *declared Gods glorie*: for in teaching that men are [y] freely iustified by grace, what doe they but annunciat the [z] riches of his glorie? The Gospell is the power of God vnto saluation; and if thou beest hereby saued, it is not thine but Gods glorie. Wherefore sing with heauens hoste on this day, [a] *Glorie be to God on high*; and with holy [b] *Dauid*, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glorie, for thy mercies and truths sake.* [c] Or the Apostles *declare Christs glorie*, in preaching that he was and is equall with God, as being the character of his person, and brightnesse of his glorie, Heb. 1. 3. and they *shew Christs handy worke*, in relating all hee said, and did, and suffered for vs men and our saluation from his Cradle to his Crosse, and afterward from his Crosse to his Crowne. These were the Trumpetors of his Gospel, and as it were the [d] bel-weathers of his flocke, whose *sound is gone out*

[x] *Caluin epist. dedit. Harmon.*
[y] *Rom.* 3. 24.
[z] *Ephes.* 3. 16.
[a] *Luke* 2. 14.
[b] *Psal.* 115. 1.
[c] *Turrecremat.*
[d] *August. ep.* 89.

into

into all lands, and their words into the ends of the world, as S. *Paul* interprets our text, Rom. 10. 18. *There is neither speech nor language, but their voyces are heard among thē.* [o] *Andrew* preached in *Scythia*, *Thomas* in *Parthia*, *Iohn* in *Asia*, [f] *Peter* to the dispersed Iewes throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bithynia*, [s] *Bartholmew* in *India*, *Matthew* in *Æthiopia*: for (as [h] *Cassaneus* reports) *Æthiopiam nigram doctrina fidei fecit candidam.* In *England* (as by tradition wee haue receiued) [i] *Simon Zelotes* first preached the Gospell, and [k] *Ioseph* of *Arimathea* built a religious house for Professors in *Glascenbury*. Saint *Paul*, how soeuer he was not one of ỹ twelue, yet hee laboured more abundantly then they all, 1. Cor. 15. 10. he declared the glorie of God in [l] *Arabia*, *Syria*, *Cilicia*, [m] *Antiochia*, *Selencia*, *Cyprus*, [n] *Lycaonia*, *Lystra*, [o] *Athens*, [p] *Corinth*, *Troas*. In a word, he made the Gospell of Christ *abound in euery place from Hierusalem vnto Illyricum*, as himselfe witnesseth of himselfe, Rom. 15. 19. hee was a chosen vessell of the Lord to beare his name before the Gentiles, and Kings, and the Children of Israel, Acts 9. 15. Thus all the Saints in generall, the foure Euangelists, and twelue Apostles, and euery sound Preacher of the Gospell in particular, *annunciat the glorie of God.*

But what is the meaning of the next words, *one day telleth another, and one night certifieth another?* Literally, *dies diem dicit*, is nothing else but *dies diem docet*. One day telleth another, is one day teacheth another. [q] The day past is instructed by the day present; euery new day doth affoord new doctrine. The [r] day is a most apt time to learne by reading and conference; the night a most apt time for inuention and meditation: now that which thou canst not vnderstand this day, thou maist happilie learne the next; and that which is not found out in one night, may be gotten in another. *Mystically* (saith [s] *Hierome*) Christ is this *day*, who saith of himselfe, [t] *I am the light of the world.* And his twelue Apostles are the twelue

[o] *Euseb. hist. lib. 3. cap. 1.*
[f] *1. Pet. 1. 1.*
[s] *Socrates hist. lib. 1. cap. 15.*
[h] *Catalog. gloriæ mundi part. 3. considerat. 29.*
[i] *Nicepb. lib. 2. cap. 40.*
[k] *Capgraue in Catalog. sanct. Angl. & Magdeburg. epist. præfix. Cent. 4.*
[l] *Galat. 1.*
[m] *Acts 13.*
[n] *Acts 14.*
[o] *Acts 17.*
[p] *Acts 20.*

[q] *Vatablus in loc.*
[r] *Placidus Parmen. in loc.*

[s] *In loc.*
[t] *Iohn 8. 12.*

houres of this day; for Christs spirit reuealed by the mouthes of his Apostles the mysteries of our saluation, in [u] other ages not so fully knowne vnto the sonnes of men. *One day telleth another*, [x] that is, the spirituall vtter this vnto the spirituall: and *one night certifieth another*, that is, *Iudas* insinuates as much vnto the Iewes in the night of ignorance, saying, [y] *Whomsoeuer I shall kisse, that is he, lay hold on him.* Or the [z] old Testament onely shadowing Christ, is *the night:* and the new Testament plainly shewing Christ, is the *day.*

[u] *Ephes.3.5.*
[x] *August. Hierome. Turretremat.*
[y] *Matth.26.48.*
[z] *D.Incognitus.*

In them hath he set a tabernacle for the Sunne] That is, as [a] other by way of [b] *Hypallage*, *He hath his tabernacle in the Sunne:* meaning that God the Father dwelleth in Christ his sonne [c] bodily, which is the Sunne of righteousnes, Malac.4.2. by whom he doth [d] enlighten and reconcile the world to himselfe, 2.Cor.5.18. The [e] *Manichees*, abusing this text, adore the Sunne, conceiuing that Christ at his ascending *set his tabernacle*, that is, left his flesh in the Sunne. [f] But this idle paradoxe contradicts the Scriptures, affirming that Christ ascended far aboue all the heauens, Ephes.4.10. and that he there sitteth at the right hand of God, as our agent and aduocate, til he come againe to iudge the quicke and the dead. *Ergo*, his flesh is not in the Sunne, but in the highest places, Hebr. 1.3. euen in the heauen of heauens, Acts 7.56. The sense then of [*he set his tabernacle in the Sunne*, in [g] *Origens* iudgement is briefly this: Almightie God placed his Church in the Sunne of righteousnes, according to that of *Paul*, Ephes.2.20. *The Church is built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone.* Or as [h] other, Hee set his tabernacle in the Sunne, that is, his Church in open view, that it may bee so cleerely seene as the Sunne; like a Citie that is set on a hill and cannot be hid, Matth.5.14. So the word *Sunne* is vsed, 1.Sam.12.12. *Thou diddest it secretly, but I will doo this thing before all Israel, and before the Sunne.* Or because the Scripture calleth our flesh a tabernacle,

[a] *Vulgar Latin. August.*
[b] *Genebrard.*
[c] *Coloss.2.9.*
[d] *Iohn 1.9.*
[e] *Senensis Bibliothec. lib.5. annot.160.*
[f] *See S. August. contra Faustum Manich.lib.20.*
[g] *Apud Senen. vbi sup.*
[h] *August.in loc. & tract.2.in ep. Ioan.& lib.3. cont.lit.Petilian.cap.32.*

bernacle, 2. Cor. 5. 1. *We know, that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, not made with hands, but eternall in the heauens.* And 2. Pet. 1. 13. *As long as I am in this tabernacle.* Therfore S. *Augustine* and [i] other expound it thus: *He set his tabernacle in the Sunne:* that is, [k] *the word became flesh, and appeared in the* [l] *shape of a seruant*, so manifestly, that as S. *Iohn* speakes in his 1. Epistle, chap. 1. vers. 1. hee was heard, and seene, and felt, *that which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life.* If Christ had not on earth a true body, then hee was not borne of the Virgin *Mary*, nor wrapped in swadling clothes, nor laid in a cratch, nor circumcised on the eighth day, nor presented in the Temple. If his body were fantastical (as *Valentinus* imagined) how did hee thirst, and hunger, and weepe, and in conclusion, how did he dye for our sinnes, and rise again for our iustification? His nativitie, life, death, euidently demonstrate that he was made flesh, and that hee dwelt among vs, Ioh. 1. 14.

[i] *D. Incognitus. Turrecremat.*
[k] *Iohn 1. 14.*
[l] *Philip. 2. 7.*

Which commeth foorth as a bridegrome out of his chamber] The Sunne of righteousnes appeareth in three signes especially, *Leo*, *Virgo*, *Libra*: 1. in *Leo*, roring as a Lion in the Law, so that the people could not [m] endure his voyce: 2. in *Virgo*, borne of a pure Virgin in the Gospel: 3. in *Libra*, weighing our workes in his [n] ballance at the day of Iudgement. Or as [o] *Bernard* distinguisheth his three-fold comming aptly, *Venit ad homines, venit in homines, venit contra homines:* In the time past, he came vnto men as vpon this day; in the time present, he comes by his spirit into men euery day; in the time future, hee shall come against men in the last day. The comming here mentioned is his comming in the flesh: for so the [p] Fathers visually glosse the text, he came foorth of the Virgins wombe, *as a bridegrome out of his Chamber.* As a bridegrome, for the King of heauen at this holy time

[m] *Exod. 20. 19.*
[n] *Dan. 5. 27.*
[o] *Serm. 3. de aduent. Dom.*
[p] *Hierome. August.*

made a great wedding for his ſonne, Matth. 22, 2. Chriſt is the bridegrome, mans nature the bride, the [q] coniunction and bleſſed vnion of both in one perſon is the mariage. The beſt way to reconcile two diſagreeing families, is to make ſome mariage betweene them: euen ſo the Word became fleſh, and dwelt among vs in ỹ world, that he might hereby make our [r] peace, reconciling God to man, and man to God. By this happy match the Sonne of God is become the ſonne of [t] man, euen fleſh of our fleſh, and bone of our bones: and the ſonnes of men are made the ſonnes of [t] God, of his fleſh, and of his bones, as *Paul* ſaith, Epheſ. 5. 30. So that now the Church being Chriſts owne ſpouſe, ſaith, *I am my welbeloueds, and my welbeloued is mine*, Cant. 6. 2. My ſinne is his ſinne, and his righteouſnes is my righteouſnes; hee who knew [u] no ſinne, for my ſake was made ſinne; and I contrariwiſe hauing no [x] good thing, am made the righteouſnes of God in him. I which am *browne* by perſecution, and *blacke* by nature, Cant. 1. 4. ſo foule as the ſow that wallowеth in the mire, 2. Pet. 2. 22. through his fauour am comely without ſpot or wrinkle, ſo [y] white as the ſnow, [z] like a lilie among thornes, euen the faireſt among women, Cant. 1. 7. This happie mariage is not a marre age, but it makes a merrie age, being the [a] conſolation of Iſrael, and comfort of [b] Hieruſalems heart. Indeed Chriſt our husband doth abſent himſelfe from vs in his bodie for a time, but when he did aſcend into heauen, he tooke with him our pawne, namely his fleſh: and hee gaue vs his pawne, namely his ſpirit, aſſuring vs that wee ſhall one day, when the world is ended, enter with him into the [c] wedding chamber, and there feaſt with him, and enioy his bleſſed companie for euermore.

And reioyceth as a gyant to runne his courſe] As the naturall Sunne in his courſe *goeth forth from the vtmoſt part of the heauen, and runneth about vnto the end of it againe*: [d] ſo the ſupernaturall Sunne, Chriſt Ieſus ariſing in our Horizon, [e] deſcended into the loweſt parts of the earth,

q *Greg. hom.* 38.
r *Epheſ.* 2. 14. 16
t *Matth.* 16. 13.
t *Iohn* 1. 12.
u 2. *Cor.* 5. 21.
x *Rom.* 7. 18.
y *Eſay* 1. 18.
z *Cant.* 2. 2.
a *Luke* 2. 25.
b *Eſay* 40. 2.
c *Matth.* 25. 10.
d *See S. Auguſt. contra literas Petiliani lib.* 2. *cap.* 32. & *Didac. de Yanguas Con.* 1. *de aſcen. Dom.*
e *Epheſ.* 4. 9.

earth, and there continued vntill hee had finished the worke, for which he came into the world, and afterward ascended farre aboue all heauens, that he might fulfill all things.

As a giant he did runne his course] There you haue his incarnation, and peregrination in the flesh: his circuit *was from the vttermost part of the heauen vnto the end of it againe*, there you haue his resurrection and ascension: *and there is nothing hid from his heate*; there you haue his sending of the holy Ghost in the forme of fierie tongues, Acts 2.3. The resemblances betweene Christ and the Sunne are [f] manifold: 1. As the Sunne is the worlds eye: so Christ is the light of the world. 2. As the Sunne arising obscures the starres lustre: so the righteousnes of Christ imputed to sinners, darkeneth all the merit and worth of our workes. 3. As the Sunne in the greatest height causeth the greatest heate: so the crosse followeth euer the most incorrupt and pure profession of the Gospell. 4. As the Sunne in winter is neerest vs: so Christ in our afflictions, in our persecutions, especially for his truth, is neerest vs, as holy [g] *Bradford* diuinely said, *If there be any way to heauen on horsebacke, surely this is the way, to suffer for Christ.*

[f] *Strigilius in loc.*

[g] *Fox Martyr. fol.* 1492.

Now (beloued) as the Prophet [h] *Elisha* together with his seruant *Gehazi* said vnto the Shunamite, *Behold, thou hast had all this care for vs, what shall we do for thee?* So let vs say to the Sunne of righteousnes, O sweete Iesu, thou hast as a giant runne all this course for vs, whether shall wee goe, or what shall we doe for thee? Christ answers our question in the 14. of S. *Iohn*: *If yee loue me, keepe my Commandements.* His chiefe Commandement is, that we [i] beleeue in him; and the next is, that we loue one another, Ioh. 13.34. Our faith in him, is confirmed and encreased at this time by comming to his table; our loue toward him, in inuiting his members vnto our table. Wee may be fed at his table spiritually, hee may be fed at our table corporally; for he that feeds the hungry, puts

[h] 2. *King.* 4.13.

[i] *John* 3.16.24. & *John* 6.29.

puts meate into Christs owne mouth; hee that giues to the needie, puts money into Christs owne hand; he that cloathes the naked, puts a coate on Christs owne backe. So himselfe protesteth, & that with a great deale of earnestnes: *Verily I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.* A noble Lady being readie to dye, sent vnto her absent husband two rings for a token; whereof one was her mariage ring, and the other a ring with Deaths head on it, heartily desiring him after her departure to be good vnto her poore children: Our blessed Sauiour on this day for pure loue came downe from heauen, and was married after an ineffable manner vnto the flesh, and on good Friday he laid downe his life for our sakes; hee therefore doth entreate vs by his incarnation, and passion, that wee would in his absence remember the poore, his children. If [k] *Pericles* an Heathen reioyced on his death-bed, for that no Citizen of Athens had euer worne a mourning gowne through his occasion; how shall a Christian (as knowing that his [l] redeemer and his [m] rewarder liueth) be comforted in his dying houre? when as he cannot onely say with [n] *Samuel*; *Whose oxe haue I taken, or whom haue I done wrong to?* but also with [o] *Iob*; *I was eyes to the blind, and feete was I to the lame, I was a father to the poore, and I caused the widowes heart to reioyce.*

The law of the Lord is a perfit law] In this part of the Psalme *Dauid* commends the Scripture: P 1. From the author, it is *the law of the Lord*: 2. From the sufficiencie thereof, it is *perfit*: 3. From the vtilitie, *conuerting the soule, giuing wisedome to the simple, &c.* 4. From the infallibilitie, *the testimony of the Lord is sure, the feare of the Lord endureth for euer.* 5. From the sweetnes, *it reioyceth the heart, and is sweeter then the hony, or the hony combe.*

First, it is *the law of the Lord* against the [q] *Manichees*, affirming, that two disagreeing Gods were authors of the

[k] *Plutarch in vita Periclis.*

[l] *Iob* 19.25.
[m] *Heb.* 11.6.

[n] 1. *Sam.* 12.3.

[o] *Iob* 29.15.

[p] *Turrecremat.*

[q] *August. haref.* 46. & *Tertull. cont. Marcian. lib.* 4.

the two Testaments, one of the old, another of the new: but S. *Paul* telleth vs expresly that there is *one spirit, and one Lord*, Ephes. 4.4.5. and S. [r] *Peter* assureth vs, that *holy men of God in old time spake, as they were moued by this one spirit of one Lord.*

[r] 2. Pet. 1. 21.

Now the Scripture (being in euery part the law of the Lord) is *vndefiled and perfit*, so perfit, that we may neither adde thereto, nor take therefro. So *Moses*, Deut. 4.2. and 12.32. *Ye shall put nothing vnto the Word I command you, neither shall yee take ought therefrom.* Here then is a pregnant testimony to confute the [t] Papists, accusing the word of God of insufficiencie, making it like a sick mans broken and imperfit will, halfe written, and halfe paroll; adding to the written truth, vnwritten traditions as necessarie to saluation. *Dauid* a man according to Gods owne heart, and in penning the Psalter, a finger of Gods owne hand, saith it is *a perfit law*: but the Pope, which is a member of Satan, and (as many great Diuines conceiue) [u] *that man of sinne*, proclaimeth on the contrarie that it is an vnperfit law. Saint [x] *Paul* auowes, that the *Scriptures are profitable to teach, to improue, to correct, and instruct in righteousnes.* That is, to teach all necessarie truths, and confute all errors in doctrine, to correct al faults in manners, and instruct all men in all duties; and so by consequent able to make the man of God absolutely furnished vnto all good workes. But the [y] *Romanists* hold, that the written word is only milke for babes in Christ, and infants in Diuinitie, which are the simple sort of people; but vnwritten traditions are strong meat for the learned. Their answere to the cited text out of Deuteronomie, *Ye shall adde nothing, &c.* is manifold.

[t] Bellar. de verbo dei, lib. 4. cap. 3. See Dr. Mortons appeale, lib. 2. cap. 25.

[u] 2. Thess. 2. 3.

[x] 2. Tim. 3. 16.

[y] See Perkins reformed Cat. tit. traditions, & Dr. Abbot ibidem.

First, [z] that it may be so well vnderstood of the word vnwritten as written, because *Moses* saith, *Hearken vnto the lawes which I teach and command*, and not vnto the words I write. But this euasion is idle, seeing it is apparent, that these very words are as a preface to a long exposition of the law written, *ergo* to be construed of the written

[z] Bellar. vbi sup. cap. 10.

written word only. Againe, wee say that euery word of the Law was written in the booke of the Law: for so the [a] text plainly, *When Moses had made an end of writing the words of this law in a booke, till he had finished them, then hee commanded the Leuites, which bare the Arke of the Couenant of the Lord, saying, take the booke of this law, and put it in the side of the Arke, &c.* and therefore that which is set downe by *Moses*, Deut. 27.26. *Cursed be he that continueth not in all the words of this law, to do them*; is thus related by *Paul*, Galath. 3.10. *Cursed is euery one that continueth not in all things, that are written in the booke of the law, to do them.* Hereby shewing, that all the words of the law were written in the booke of the law, and nothing left vnwritten, that was any part or parcell thereof. And the Lord giuing directions vnto *Iosua*, that he should obserue the whole law, which his seruant *Moses* had commanded, addeth in fine, [b] *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and doe according to all that is written therein.*

[a] Deut. 31.24.

[b] Iosua 1.8.

Their [c] second shift is, God himselfe did adde to his law, *ergo* we may likewise adde to his Scriptures. After *Moses* had vttered the words, *ye shall neither adde to, nor take fro, &c.* the Prophets were added to the Law, and the Gospell vnto both. Our answere to this obiection is threefold: 1. *Moses* did not say, God shall not adde, but, *yee shall not adde.* The Lord of the law is aboue the law, but all of vs are vnder the law: the Soueraigne may dispense with his law, but the seruant must obey his law. 2. The bookes added by God agreed with the law; for the Chronicles and Psalms and Prophets adde no point of doctrine thereto, but are rather expositions and Commentaries vpon the law, shewing the meaning and practise thereof. And touching the new Testament, as the law was an hidden Gospell; euen so the Gospell is a reuealed law. *Concinunt noua veteribus, vetera nouis*, saith [d] *Augustine*: The two Testaments are like the Seraphims,

[c] Bellar. vbi sup.

[d] In Psal. 49.

phims, Esa.6.3. crying each to other, one and the same thing; and therefore [e] *Peter* was vnwise to make three tabernacles in mount Tabor; one for *Moses*, another for *Elias*, and a third for Christ; because the Law, & the Prophets, and the Gospell accord all in one, differing onely in circumstance, but not in substance. If a man (quoth [f] *Augustine*) vse one kind of prayer in the morning, and another at night, hee neither changeth his God, nor his religion: if one bid thee good morrow before dinner, and good night after supper, he doth not alter his good will or wish, but onely his forme of saluting: so the Sacraments of the Gospell, and the sacrifices of the Law, point out one and the same Sauiour, which is Christ the Lord. Thus al added by God vnto his Law, was nothing else but an explanation of his Law; but Popish traditions and additions are contrary to the word, not expositions, but oppositions; rather destructions, then constructions of it; as their *inuocation of Saints, creeping vnto crosses, auricular Confession, Indulgences, Purgatorie, prayers for the dead, denying mariage to Priests*, and the like; the which are so dissonant to Gods holy Law, that they be [g] *doctrines of diuels*.

3. Though almighty God added vnto his law, yet that part of his Scripture was omni-sufficient for his seruants at that time; and therefore seeing now the whole is written, it ought to be receiued as an absolute Canon for all times, a common treasure-house of all instructions, appertaining either to the reforming of our manners, or informing of our faith. So reuerend [h] *Irenæus*, [i] *Origen*, [k] *Ambrose*, [l] *Augustine*, and [m] other of the most ancient Fathers account it. And so, many learned Papists acknowledge, when as we treat of God, nothing may be said (as *Aquine* doth aduise, part. 1. quest. 36. art. 2.) but what is found in the Scriptures. If we seeke to confute blasphemous Heretickes, there is no other way (saith [n] *Stella*) then by Scriptures. If wee will examine the differences of Churches, and so discerne the true

[e] *Mat.17.4.*

[f] *Epist.4.Marcellin.& 49. Deo grat. ad quæst.3.*

[g] *1.Tim.4.1.*

[h] *Lib.3.cap.1.*
[i] *Hom.25.in Mat.*
[k] *Hexam.lib.3. cap. 3. & de vocat.gent.lib. 2.cap. 3.*
[l] *Conf. lib. petil. lib.3.cap.6.*
[m] *apud Dr. Morton Appeale lib.2.cap.25. §. 11.*
[n] *In Luc.1. præfat.*

true from the false, the only meanes (as their Iesuite *Salmeron* telleth vs) is by the Scriptures. In briefe, what can any Protestant say more for the Scriptures prerogatiue, then to professe that which their bishop p *Reffensis* hath openly confessed, that the holy Scripture is *Conclaue quoddam omnium veritatum, quæ Christianis scitu necessariæ sunt*, a conclaue of all necessary Christian truth.

o *Com. in Rom. in proem. part. 3. disp. 3.*

p *Art. 37. aduersus Lutherum. fol. 222.*

As the word of God in it selfe is *a perfect and vndefiled law*: so likewise making other perfect; *It conuerteth the soule, and giueth wisedome to the simple.* The secretaries of nature tell vs, that in the life naturall, our heart is the first in liuing, and last in dying: euen so in the life spirituall, our heart is conuerted first, and then all other members haue their proportionable perfection. And therefore q *Dauid* prayeth, *O Lord create in me a new heart.* Almighty God requires that wee r beleeue with our heart, and f loue with our heart, and performe euery good deed with our heart: *Sonne giue me thine heart*, Prou. 23. 26. If wee can once truely professe with the t Psalmist, *O God, my heart is ready, my heart is ready;* u *praise the Lord O my soule, &c.* Then all that is either without vs, or about vs, instantly will do the same. Then our feete will bee ready to runne in his waies; our eyes readie to waite vpon his will; our eares ready to heare his word; our hands ready to doe his worke. It is reported of x Archbishop *Cranmer*, that his heart (after his flesh and bones were consumed in the merciless flames of fire) was found vnscorched and whole: so let vs in the middest of all tentations in this world, which is y *in maligno*, that is, *in male igne posito*, keepe our heart sound and whole for the Lord, that wee may professe with z *Paul, I doe not the good things which I would, but the euill which I would not, that doe I*: now then, if I doe that I would not, it is no more I *that doe it, but the sinne that dwelleth in me.*

q *Psal. 51. 10.*

r *Rom. 10. 10.*

f *Luk. 10. 27.*

t *Psal. 108. 1.*

u *Psal. 103. 1.*

x *Author. Latin. Chron. de Cantuarien. Archiepis. in vita Cranmeri, pag. 403.*

y *1. Ioh. 5. 19.*

z *Rom. 7. 16.*

If any shall aske, wherewith shall a man cleanse his heart:

heart: [a] *Dauid* doth answere, *by ruling himselfe after Gods word, that is a perfect law, conuerting the soule:* that is, the [b] power of God vnto saluation, an [c] immortall seed, and the word of life, whereby men are borne againe to the kingdome of God. All of vs are by nature the [d] children of wrath; our soules are [e] like *the porches of Bethesda*, Ioh. 5. in which are lodged *a great many sicke folke, blind, halt, withered.* And the Scriptures are like *the poole of Bethesda*, into which whosoeuer entreth, after Gods holy spirit hath a little stirred the water, *is made whole of whatsoeuer disease he had.* He that hath angers phrensie, being so furious as a Lion, by stepping into this poole, shall in good time become so gentle as a Lambe: hee that hath the blindnesse of intemperance, by washing in this poole, shall easily see his follie: hee that hath enuies rust, auarices leprosie, luxuries palsie; shal haue meanes and medicines here for the curing of his maladies: the word of God is like the drugge *Catholicon*, that is in stead of all purges; and like the herbe *Panaces*, that is good for all diseases. Is any man heauie? *the statutes of the Lord reioyce the heart:* is any man in want? *the Iudgments of the Lord are more to bee desired then gold, yea then much fine gold, and by keeping of them there is great reward:* is any man ignorant? *the testimonies of the Lord giue wisedome to the simple:* [f] that is, to little ones, both in standing, and vnderstanding. In standing, as vnto little [g] *Daniel*, little [h] *Iohn* the Euangelist, little [i] *Timothy:* to little ones in vnderstanding; for the great Philosophers, who were the Wizards of the world, because they were not acquainted with Gods law, became fooles, while they professed themselues wise, Rom. 1. 22. but our Prophet saith, [k] *I haue more vnderstanding then my teachers, because thy testimonies are my meditation and studie.* To conclude, whatsoeuer wee are by corruption of nature, Gods law conuerteth vs, and maketh vs to speake with [l] new tongues, and to sing new [m] songs vnto the Lord, and to become new men, and new creatures

[a] *Psal.* 119. 9.

[b] *Rom.* 1. 16.

[c] 1. *Pet.* 1. 23.

[d] *Ephes.* 2. 3.

[e] *Paulinus epist. lib.* 2. *epist.* 4. *in fine.*

[f] *Euthym.*

[g] *History of Susanna, vers.* 45.

[h] *Discipulum minimum Iesus amabat plurimum, Hieron. epist. ad Heliodor.*

[i] 2. *Tim.* 3. 15.

[k] *Psal.* 119. 99.

[l] *Mark.* 16. 17.

[m] *Psalm.* 98. 1.

tures in Christ, 2. Cor. 5. 17. The law of the Lord giueth euery man a *new-yeres* gift, if he haue faithes hand to receiue it. Vnto the couetous it giueth a new-yeres gift, in telling him plainly, that such as *trust in vncertaine riches, and not in the liuing God, fall into tentations, and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction*, 1. Tim. 6. 9. It giues the voluptuous and incontinent man a new-yeres gift, aduising him, 1. Thess. 4. 4. *to possesse his vessell in holinesse and honour.* It giues the proud man a new-yeres gift, in saying, [n] *God resisteth the proud, and giues grace to the humble.* It giues the lusty gallant a new-yeres gift, in remembring him to [o] *remember his Creator in the daies of his youth.* It giues euery man a new yeeres gift, in bringing this newes into the world, that [p] *vnto vs is borne this day a Sauiour, which is Christ the Lord, and that* [q] *whosoeuer beleeueth in him, shal not perish, but haue euerlasting life.*

The Pope then in denying the lawes of God, vnto the people of God, in a tongue which is knowne, in persecuting those who translated them, as *Wickliffe*, and *Tyndal*; and other who sold them, as a godly [r] Stationer was burnt in *Anuinon*, with two Bibles about his neck; and other for [s] reading & hauing them; and other for repeating only [t] certaine sentences out of them, euidently sheweth himselfe a great Antichrist, and aduersary to the Gospell. For (as holy [u] *Bradford* said) how can he with his Prelates meane honestly, who make so much of the wife, and so little of the husband. The Church they magnifie, but Christ they contemne. The truth is, if their Church were an honest woman (that is, Christs owne spouse) vnlesse they would make much of her husband (Christ and his word) she would not bee made much of them. If the law of the Lord be *perfect, conuerting the soule, giuing wisdome to the simple, reioycing the heart, cleane, sure, pure, more to bee desired then gold, yea then much fine gold; sweeter also then honey, and the ho-*

n *Iam.* 4. 6. 1. *Pet.* 5. 5. *Prou.* 3. 34.
o *Ecclesiastes* 12. 1.
p *Luk.* 2. 11.
q *Ioh.* 3. 16.
r *Fox martyrol. fol.* 863.
s *Fol.* 752. 753.
t *Fol.* 761. 762.
u *Letter to the Vniuersity and towne of Cambridge.*

ney

my coūbe: what impudent Pharisies are they (who professing that the keyes are in their hands onely) x *shut vp the kingdome of heauen before Gods people, they neither go in themselues, nor suffer such as would enter, to come in.*

x *Mat.* 23. 13.

It was said of them in old time, by y some of their owne side, *that it was so great a wonder to heare a Bishop preach, as to see an Asse flie.* Now they preach (I confesse) more then heretofore, but their doctrine sauours of policy, more then of piety, tending rather to King-killing, then soule-sauing. Whosoeuer is verst in their bookes, is able to giue this verdict, that their Diuinity rods are worse then their humane learning; and that their Sermons are the worst of all their Diuinity, being framed in affaires of state not according to the word of Christ, but according to the will of Antichrist: and in matters of deuotion, according to the fopperies of their owne Legend, and not according to the wisedome of Gods law.

y Dr. Bassinet in a pub. oration before the Bishops assembled in Auinion, vti Fox martyrolog. fol. 863.

z *Seneca* said pithily, *Magna vitæ pars elabitur malè agentibus, maxima nihil agentibus, tota aliud agentibus.* The Iesuites in their preaching are *malè agentes*, as making a merchandize of Gods holy word. The Friars in their preaching are *nihil agentes*, b vnderstanding neither what they speake, neither whereof they affirme. For the most part, all Papists in their preaching, are *aliud agentes*, either beyond the text, or behind the text, or beside the text. The too little learning of their Friars, and too much of their Iesuites, haue so wrested and wreathed the Scripture, to serue their owne turne, that (as c *Polydore Virgil* said of Lawyers) they haue stretched Gods booke, as shoomakers extend a boot. See Gospell 1. Sund. in Aduent.

z *Epist. lib.* 1. *epist.* 1.

a 2. *Cor.* 2. 17.
b 1. *Tim.* 1. 7.

c *De inuent. rerum. lib.* 4. *cap.* 9.

To leaue them, and to come nearer our selues; seeing the booke of Scriptures is *the word and will of God*, and that *a perfect law*, so perfect, that nothing may bee taken therefrom, or put thereto; not onely perfect in it selfe, but also making others perfect, *conuerting the soule, and*

giuing wisdome to the simple: let it (as the blessed Apostle doth exhort,) *dwell in you plentifully with all wisedome.* It is Gods best friend, and the Kings best friend, and the Courts best friend, and the Cities best friend, and the Countries best friend, and all our best friend; and therfore let vs not entertain it as a stranger, but as a familiar & a domestick, *let it dwell in vs.* And for as much as it brings with it exceeding profit and pleasure; profit, *more to be desired then gold, yea then much fine gold:* pleasure, *reioycing the heart, sweeter also then honey, and the honey combe,* let it dwell in vs *plentifully.* Yet *in all wisdome,* let vs heare it in all wisdome, reade it in all wisdome, meditate on it in all wisedome, speake of it in all wisedome, preach it in all wisedome; not onely in some, but *in all wisdome,* that *the words of our mouthes, and the meditations of our hearts, may bee most acceptable in thy sight, O Lord our strength and our Redeemer.* Amen.

d Colos. 3:16.

Pſalme 45. is expounded on *Whitſunday*. The next allotted for this our preſent feſtiuall is,

PSALM. 85.

Lord thou art become gracious vnto thy land, &c.

This Pſa. may be diuided into two parts; a Prayer, whereof there be two grounds,

1. The Churches experience of Gods former mercies, verſ. 1. 2. 3.
2. The due conſideration of Gods nature, ſlow to conceiue wrath, & ready to forgiue, verſ. 4. 5. 6. 7. The ſummarie pith is briefly this; *Lord thou haſt bin heretofore fauourable to thy land*, and therfore wee hope thou wilt bee ſo now, *that thy people may reioyce in thee.* • *Tremellius.*

Precept, conſiſting of two branches:

1. Aduiſing vs in all our afflictions and miſery, to haue recourſe vnto the comfortable promiſes of God, *I will heare, what the Lord will ſay.*
2. That wee ſhould leade a godly life, leſt our follie ſtop the free paſſage of theſe promiſes, as well touching things ſpirituall, verſ. 9. 10. 11. as temporall, verſ. 12.

Myſtically the whole Pſalme, in the iudgement of *Hierome*, *Auguſtine*, *Baſil*, and other ancient Fathers, is nothing elſe but a propheſie concerning the redempti-

on of mankind, from the tyrannie of Satan and sinne, by the comming of Christ into the world, prefigured by the deliverances of Gods people from their bondage, both in Egypt, and Babylon. Now the Prophet treating of Christs Aduent,

- 1. In the preterperfect tence, *Lord thou hast been gracious, thou hast turned away, thou hast forgiuen*, &c. Shewing three notable fruits of
  - 1. Benediction, in taking away the curse from his land, and captiuity from his people, verse. 1.
  - 2. Iustification, in *forgiuing their offences, and couering all their sinnes*, verse. 2.
  - 3. Reconciliation, *turning away Gods wrathfull indignation and displeasure*, v. 3.
- 2. In the future tence, praying that hee may come, *turne vs then, O God*, our Sauiour, &c.

[f] Speakes, his comming:

[f] D. Incognitus in loc.

[g] Or it may be parted into a

- Prediction, of our deliverance from the hands of all our spirituall enemies, verse. 1. 2. 3. for the Psalmist (as prophecying by the spirit of the Lord) speaks in the time past, of that which as yet was to come.
- Petition, for execution of the prediction in the rest, an hearty prayer, that the fact might answere the figure.

[g] Bucer. Bellarmin.

Lord

Lord thou art become gracious] The translators of the vulgar Latine reade, εὐλογήσας, *benedixisti*: but *Athanasius*, and other Greek Interpretors, ἐυδόκησας. *Tremellius*, *benevolus fuerus*: *Munster*, *benignus factus es*: *Castalio*, *fauisti*: *Vatablus*, *propitius*. And our English Bibles accordingly, *thou hast been gracious, fauourable, mercifull vnto thy land*. Here then obserue, that the good will and fauour of God is the fountaine of all goodnes, and blessing to his people; [h] *God so loued the world, that he gaue his onely begotten sonne*, &c. It was his owne loue, which induced him to send his sonne, and Ephes. 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessing in heauenly things in Christ, as he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him in loue: who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will*, &c.

[h] Ioh. 3. 16.

Vnto thy land] God cursed the land for the first *Adams* disobedience, saying, [i] *Cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life*. [k] But he blessed the land for the second *Adams* obedience, [l] swearing by himselfe, that *in him all the nations of the earth shall be blessed*. The Land, O Lord, is *thy land*, though of it selfe it can bring forth nothing but thistles and thornes; it is thy creature, wherefore [m] thou which hatest nothing that thou didst make, hast, out of the riches of thy mercy, become gracious vnto it.

[i] Gen. 3. 17.

[k] *Hierom. Euthym. Turrecremat.*

[l] Gen. 22. 16. 18.

[m] *Wisd.* 11. 21.

As the [n] sea is his, for that he made it: euen so *the earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein, for hee hath founded it*, &c. [p] Other thinke that the land of *Canaan* is called heere, *thy land*, because God had chosen it, and hedged it in (as it were) from the Commons of the whole world, for his peculiar people the Iewes, according to that of the [q] Prophet, *Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Iudah are his pleasant*

[n] *Psalm.* 95. 5.

[o] *Psal.* 24. 1.

[p] *T. Wilcox. exposition. in loc.*

[q] *Esay* 5. 7.

[r] Deut.7.6. Exod.19.5. [s] Hierom. Euthym.

plant, enclosed vnto [r] himselfe about all places vpon earth.

Thou hast turned away the captivity of Iacob] [s] All true beleeuers are the sonnes of *Iacob*, and seed of *Abraham*, [t] as well the beleeuing Gentiles, which are the sonnes of *Iacob* according to the spirit, as the beleeuing Iewes the sonnes of *Iacob* according to the flesh: and the [u] Church of these true *Iacobins*, and *Israelites*, are the land of the Lord, and the captivity here mentioned, is bondage vnder sinne; so *Paul*, Rom.7.23. *I see another law in my members, rebelling against the law of my minde, and leading me captive vnto the law of sinne, which is in my members. O wretched man that I am! who shall deliver me from the body of this death?* In this captivity, Satan is the taylor, the flesh is our prison, vngodly lusts are the manicles, a bad conscience the tormentor, all of them against vs; onely Christ is *Emmanuel*, God with vs: *he turneth away the captivity of Iacob, in forgiving all his offences, and in covering all his sinnes.* For the blessed order of our redemption is [x] briefly this: God out of his meere loue to the world, *quia bene voluit terræ*, gaue his sonne; the sonne by his death *appeased the wrath* of his Father, and abundantly satisfied the diuine iustice, for the sinnes of the whole world; God pleased in his sonne Iesu, *forgiueth all our offences, and covereth all our sinnes*, and remission of sinne *releaseth our captivity*. Whosoeuer then is a true beleeuer in Christ, is *the Lords* [y] *free-man*, [z] in this life so set at liberty, that sinne shall not raigne in his mortall members, Rom.6.12. but in the world to come fully free from all corruption and concupiscence, when as his vile body shall bee made like to Christs glorious body, Philip.3.21. the which is called by *Paul, the glorious liberty of the sonnes of God*, Rom.8.21.

[u] Bucer.

[x] Bellarmin.

[y] 1.Cor.7.22. [z] See Aquin. lect.4. in Rom.7.

Turne vs then O God our Sauiour] Heere begins the [a] petition, or [b] application of the former prophecy, wherein the Church heartily desires the father of mercies, that he would execute his holy promise concerning our deliuerance,

[a] Bucer. Bellarmin. [b] Genebrardus.

nerance, by sending his onely Sonne and our only Saviour Christ Iesus into the world. Where as it is said in the prophecie, *Thou hast turned away the captivitie of Iacob*; it is said in the Prayer, *Turne vs then O God our Saviour*. In the prophecie, *Thou hast taken away all thy displeasure, and turned thy selfe from thy wrathfull indignation*: in the Prayer, *Let thine anger cease from vs: wilt thou be displeased at vs for ever, and wilt thou stretch out thy wrath from one generation to another?* In the prophecie, *Thou hast been favourable to thy land, thou hast forgiven the offences of thy people, and covered all their sinnes*: in the Prayer, *Quicken vs O Lord, that thy people may rejoyce in thee, shew vs thy mercie, and grant vs thy salvation*: [c] that is, thy Sonne Iesus, [d] by whom onely thou saiest.

[c] *Euthym.*
[d] *Acts* 4.12.

The whole Prayer hath (as [e] one notes) two parts:

1. The Churches request vnto God, that the Messias of the world may come, and that for foure causes especially:
   1. For our reconciliation vnto God, vers.4.5.
   2. For our iustification, vers.6.7.
   3. For our illumination, vers.8.
   4. For our glorification, vers.9.
2. Gods grant to the request of his Church in the fulnes of time, *Mercie and truth are met together*, &c.

[e] *D. Incognitus.*

I will hearken what the Lord will say] The word of God is a lanterne vnto our feete, and a light vnto our paths, a [f] trustie counseller in all our affaires, in our afflictions especially. *The Lord speakes peace vnto his people*, both in the bookes of his holy Scriptures, and by the mouthes of his godly Preachers. And therefore such as [h] despise prophecying, & for some by-respects of tithes, and other worldly toyes, hate their learned and vigilant

[f] *Psal.*119.24.
[g] *Tileman in loc.*
[h] 1.*Thess.*5.20.

[l] Luke 19.42.

Pastors, [l] vnderstand not these things which belong vnto their peace. It was euer held commendable policie, both among Christians and Heathens, that a good thing for the Common-weale, should be broached by the gratious lip of some man highly honoured in his countrie, because his precept is vsually disrespected, whose person is despised. And this among other is one cause, why some men in Gods house, during the time of praying and preaching, prattle so much vnto their mates; or (if their pew-fellow be more deuout) prate by nods and fleares, and other secret signes, vnto their lewd companions further off. It is hard for any (said *Plutarch*) to change himselfe so much, but that a man (at one time or other) may catch his heart at the tip of his tongue: and so surely no hypocrite can so deeply dissemble, but a man (euer and anon) may see his heart at his fingers end: his wandring lookes, and other irreuerent behauiour in the Temple, bewray that his soule doth not magnifie the Lord, nor his spirit reioyce in God his Sauiour. When thou commest into the Sanctuary, thou must either in thy deuotions speake vnto God, or else *heare, what God by his ministrie speaketh vnto thee.*

It is the fashion of worldlings to sue their neighbors for euery trifling trespasse: but a true Christian is resolued here with our Prophet, *I will heare, what the Lord God will say concerning me.* Now hee saith, [k] *Is it so, that there is not a wise man among you? no not one, that can iudge betweene his brethren? but a brother goeth to law with a brother*, and that vnder such aduocates and Iudges, [l] *qui hac lege defendunt miseros, vt miseriores faciant defendendo*, like the thornie bush fleecing the poore sheepe, which in a storme commeth vnto it for shelter.

[k] 1. Cor. 6. 5.

[l] Saluianus lib. 5 de gubernat. dei.

It is the fashion of worldlings, if they lose goods out of their closet, or cattell out of their Close, presently to rake hell for help, consulting with abominable witches, and other wicked agents of the diuell: but a good Chri-

stian

stian on the contrary saith, *I will heare what the Lord will say.* He saith in his law, [m] *Thou shalt not suffer a witch to liue.* Shall I then forsake God, who [n] *rideth vpon the heauens, for my helpe?* and the Magistrate, Gods deputie, *to* [o] *take vengeance on him that doth euil,* and seeke comfort at the hands of a Coniurer, by blacke Arts and workes of darknesse? No Satan, if thou wouldest in consideration of my little losse, giue me my house full of siluer and gold, or couldest (as once thou diddest impudently boast vnto my blessed Sauiour) bestow on me [p] all the kingdomes of the world, [q] *I cannot goe beyond the word of the Lord my God to doe lesse or more.*

It is the fashion of worldlings, when their consciences afflict them at any time for sinne, to see merry plaies, or reade merry bookes, or heare merry tales, or take merrie cups, and so they make the remedie worse commonly then the disease. But a good man and a true Christian heares, what the Lord saith vnto him in his word and ministrie, [r] *Call vpon me in the time of trouble, so will I heare thee, and thou shalt praise me.* [s] *Be strong, and he shall stablish your heart, all ye, that put your trust in the Lord. Come to me all ye that labour and are laden, and I will ease you.* Though hope seeme to tarrie, [t] *yet waite, for it shall surely come and not stay.* [u] God is like the bridegrome, Ioh. 2. who kept his best wine for his last seruice. First he propounds and propines vnto his followers the cup of his Crosse, *yee shall drinke indeed of my cup,* Matth. 20. 23. but in conclusion hee turnes his Crosse into a Crowne, Reuelat. 2. 10. *Be thou faithfull vnto death, and I will giue thee the crowne of life.* First hee doth humble, then exalt: first he [x] killeth, and then hee cureth. *A tristibus semper sua necessaria incheat Deus, deinde progreditur ad hilaria,* saith [y] *Origene:* God euer begins at necessarie discontentments, and so proceedeth vnto things more pleasing. He saith, *I wound, and I make whole: I kill, and giue life.* He saith not, I will first make aliue, and then I will destroy: but first he [z] plucketh vp, and then he plan-

teth:

[m] *Exod.* 22. 18.
[n] *Deut.* 33. 26.
[o] *Rom.* 13. 4.
[p] *Matth.* 4. 9.
[q] *Numb.* 22. 18.
[r] *Psal.* 50. 15.
[s] *Psal.* 31. 27.
[t] *Habacuc.* 2. 3.
[u] *See Dr. Hull ser. of the blessed In-mate.*
[x] *Deut.* 32. 39.
[y] *In Iere. hom.* 1.
[z] *Ierem.* 1. 10.

teth: first he doth ouerthrow, then he buildeth: first he mortifieth our earthly members of sinne, then he quickneth our inward man to grace. *Ioseph* after he had worne the Iaylors iron chaine, Genes. 40.3. was adorned with the golden chaine of *Pharao* the King, Gen. 41.42. *Mardecai* first among pages at the Court [a] gate, was afterward honoured with the Kings ring and raiment, and mounted on the Kings horse, and it was openly proclaimed before him euen through the streetes of the Citie, *Thus shall it be done to the man, whom the King will honor*, Ester 6.11. All which examples are Commentaries vpon our text, and shew, that howsoeuer almightie God punisheth his people for a time, yet if they will heare what he saith, he will in fine *speake peace vnto them*.

[a] Ester 4.2.

But the Psalmist addeth here by way of caueat, *Let them not returne againe to their follie*. Sinners are fooles, and their faults are their follies, as the Scriptures euerie where speake, in the Prouerbs especially. Couetousnesse is a follie, Drunkennesse a follie, Whoredome a follie, Atheisme follie, Idolatrie follie. God in his Sonne *speaketh vnto his people peace*, but let them take heed *that they returne not againe to their follie*, like the [b] sowe to the wallowing in mire, and the dogge to his own vomite, [c] *Behold, thou art now made whole, sinne no more, lest a worse thing come vnto thee*. Thou doest euery day beg of our heauenlie Father that his *kingdome may come*: looke then vnto the next clause, that *his will may be done in earth, as it is in heauen*.

[b] 2. Pet. 2.22.
[c] John 5.14.

Mercie and truth are met together] [d] When as Gods people heare, what he saith vnto them in his holy word, then all things are full of *mercie, truth, righteousnesse and peace*; then the land *shall giue her increase*, that is, the Church abound with these good fruites of faith. [e] Some say, that these vertues *meete together and kisse*, but in diuers subiects. As for example, *mercy* from God, and *truth* from men: as if hee should say, God will turne his owne iustice toward his people into mercie, and their hypocri-

[d] Tileman. Bucer. Vatablus.

[e] Genebrard. Tremel. Wilcox.

ticall

tical hearts and foule hands into sound and sincere dealing, and so *righteousnesse and peace kisse*. The righteousnesse of God in executing his promises faithfully, breeds in his people peace of conscience to their endlesse comfort. Other affirme, that these vertues meete together in one subiect, and that

in { God. / Man. / Christ, God and man.

They meete together in God: for *all the pathes of the Lord are mercie and truth*, Psalm. 25.9. [f] *mercie* in making, and *truth* in keeping his promise to his people. Saint [g] *Paul* saith, Iesus Christ was a minister of the Circumcision for the *truth* of God, to confirme the promises made vnto the Fathers; and that the Gentiles might glorifie God for his *mercie*. God promised his Sonne vnto the [h] Iewes, and he gaue him in the [i] fulnes of time to bee both a [k] light to the Gentiles, and glorie of his people Israel. [l] Herein shewing his *mercie* more principally to the Gentiles, his *truth* vnto the Iewes, and so his mercie and truth embraced each other, in that hee made [m] both people but one, to wit, one flock, in [n] one sheepfold, vnder one shepheard.

If we take *truth* and *righteousnes* for Gods iustice in punishing, *mercie* and *peace* for his gratiousnesse in pardoning; yet they meete together *in all his waies, vnto such as keepe his covenant and his testimonies*. For as the [o] mercies of the wicked are full of crueltie: so the very iudgements of God vpon his seruants are full of mercie. In his [p] wrath he remembers pitie; punishing a little, that he may pardon a great deale; destroying the flesh only, to saue the spirit, 1. Cor. 5.5. [q] *Misericordia rei est aliquando subtrahere misericordiam*: It was good for *Ioseph* that he was a captiue, good for *Naaman* that he was a leper, good for *Bartimeus* that he was blinde, good for *Dauid* that he was in trouble. [r] *Bradford* thanked God more of his prison, then of any parlour or pleasure:

All

[f] *Agellius. Bellarm. in Psal. 24.*
[g] *Rom. 15.8.*
[h] *Rom. 9.4.*
[i] *Galat. 4.4.*
[k] *Luke 2.32.*
[l] *Hierome. Augustine. Turrecremat.*
[m] *Ephes. 2.14.*
[n] *Iohn 10.16.*
[o] *Prou. 12.10.*
[p] *Habacuc. 3.2.*
[q] *Bernard. serm. cont. vitium ingrat.*
[r] *Fox Martyr. fol. 1476.*

[f] Rom.8.28. [f] All things are for the best vnto the faithfull. And so Gods *mercie and truth are met together, righteousnesse and peace haue kissed each other*, his mercy being iust, and his iustice mercifull. But God in giuing his only Sonne vnto the world, more abundantly shewed his *mercie and iustice kissing one another*. His *iustice* requires [e] that euery soule that sins should dye; but his *mercie* desires not the death of a sinner, Ezech.33.11. Hee therefore gaue his Sonne to dye for our sinnes, and to rise againe for our iustification, and so both his *iustice* is satisfied, and sinners are saued. In Christs aduent, *mercie and truth are met together, righteousnesse and peace haue kissed each other*. [u] *Bernard* hath a pretie Dialogue to this purpose betweene *righteousnes* and *truth* on the one side, *mercie* and *peace* on the other part, contending about the redemption of mankinde. Christ our blessed Messias and Mediatour ended the quarrel at his comming, and made them all exceeding kinde kissing friends: for in giuing himselfe a [x] ransome for all men, he did at once pay both vnto *Iustice* her debt, and grant vnto *Mercie* her desire.

[e] Ezech.18.20.

[u] Serm.1.de annun.Dom.

[x] 1.Tim.2.6.

2. Righteousnes and peace meete together in man: so Saint [y] *Augustine* expounds it, an vniust man is full of quarrels, like *Ishmael*, [z] *euery mans hand is against him, and his hand against euery man*: but he which is righteous and giueth euery man his due, shall haue peace, so much as is [a] possible with all men, especially with his own selfe and soule. Righteousnes and peace are so neere, so deare, that thou canst not haue the one without the other. *Vnam vis & alteram non fatis*, happily thou wouldest enioy peace, but thou wilt doe no iustice. The [b] Poet could say, —*Pacem te poscimus omnes: interroga* (quoth [c] *Augustine*) *omnes homines, vultis pacem? vna ore respondet totum genus hominum, opto, cupio, volo, amo*. Well then, if thou desire peace, do iustice; for peace saith, I am a friend only to such as loue my friend. [d] What man is hee that lusteth to liue, and would faine see good daies? keep thy

[y] In loc.

[z] Gen.16.12.

[a] Rom.12.18.

[b] Virgil.

[c] Vbi sup.

[d] Psal.34.12.

tongue

tongue from euil, and thy lips that they speake no guile; eschew euill, and doe good; seeke peace and ensue it. Nay thou need not seeke it, for it will of it selfe come to kisse her sister Righteousnesse. [e] If men haue *truth* and *righteousnesse*, God will afford *mercie* and *peace*. So the Prophet expressely, *Keepe innocencie, and take heede vnto the thing that is right, for that shall bring a man peace at the last*, Psal. 37. 38. At the first happily thou maist haue warre with vngodly men of this world, (*for* [f] *doe well, and beare ill, is written on heauens doore*) but hereafter, *at the last assuredly thou shalt haue peace to thy soule.* [g] Or *righteousnes* and *peace* meete in euery true beleeuer, because *being iustified by faith, wee haue peace toward God, through Iesus Christ our Lord*, Rom. 5. 1.

3. Righteousnes and peace meete in Christ, God and man: for by these two, [h] some Diuines vnderstand the old Testament and the new. The Law doth exact *iustice*, requiring of a malefactor [i] *eye for eye, tooth for tooth, hand for hand, foote for foote*: but the Gospell is full of *mercie* and *peace*, saying vnto the sinner, who truly repenteth him of his sinnes, and vnfainedly beleeues the word of promise, [k] *Sonne, be of good comfort, thy sinnes are forgiuen thee. Daughter, be of good cheere, thy faith hath made thee whole.* [l] *Goe thy way, thy beleefe hath saued thee.* [m] *Behold, thou art now made whole, sin no more.* These two Testaments meete together in Christ, as in their proper center, they *kissed each other* on this day, because the Gospell performed what the Law promised.

[n] Or hee shewed *truth* in his words, and *mercie* in his workes. [o] Hee deliuered the will of God vnto men, and his word is *truth*. Hee made the [p] blinde to see, the lame to go, the deafe to heare, he cleansed the lepers, he cured the sicke, he raised vp the dead: and these without question are workes of *mercie*.

Or by these two vertues vnderstand [q] Christs two natures, his diuine nature by *mercie*, hauing [r] power to forgiue

[e] *Basilius. Agellius.*

[f] *Bradford apud Fox Martyr. fol. 1491.*

[g] *Tileman. Tremellius.*

[h] *D. Incognitus in loc.*

[i] *Exod. 21. 24.*

[k] *Matth. 9. 2. 22.*

[l] *Mark. 10. 52.*

[m] *Iohn 5. 14.*

[n] *Euthym.*

[o] *Iob. 17. 6. 17.*

[p] *Matth. 11. 5.*

[q] *Euthym.*

[r] *Matth. 9. 6.*

giue sinnes, and to heale [f] all manner of sickneſſe: by *truth* his humane nature, 1. For that hee had *true* flesh, and not (as Heretikes imagined) a phantasticall bodie, 2. For that he was a man after Gods owne image, [t] created in righteousnes and *true* holineſſe, he was blamelesse and vndefiled, Heb. 7. 26. he knew no sinne, 1. Cor. 5. 21. hee did no wickednesse, neither was any deceit in his mouth, Esay 53. 9. and so *truth* and *mercie* met together in the personall vnion of his two natures. And this exposition is more probable by the next verse: *Truth shall florish out of the earth, and righteousnes hath looked downe from heauen.* Christ is *truth*, as he [u] saith of himselfe, *I am the way, the truth, &c.* and Christ is our *righteousnes*, 1. Corinth. 1. 30. [x] Now Christ as man, and borne of the Virgine Mary, *budded out of the earth*: and as God, *hee looked downe from heauen.* That men might bee iustified by grace from heauen, it pleased him on this day to *bud out of the earth*, in the words of S. [y] *Augustine, Vt iustitia prospiceret de cælo, id est, vt iustificarentur homines diuinâ gratiâ, veritas nata est de Maria Virgine, vt passit pro illis iustificandis offerri sacrificium, sacrificium passionis, sacrificium crucis: & vnde offerret sacrificium pro peccatis nostris, nisi moreretur? quomodo autem moreretur, nisi carnem indueret? & quomodo carnem induere, nisi veritas de terra oriretur?*

[z] Other otherwise, when *righteousnesse*, that is, Gods grace *lookes downe from heauen*, then *truth* among men *florisheth vpon earth.* [a] Or before Christs comming the whole world was full of vntruths, all the Gentiles adored false gods, and many Iewes worshipped the true God falsely. But *the Sunne of righteousnesse* appearing in our Horizon, [b] called vs out of darknesse into marueilous light, teaching that onely [c] the Lord is God, and that an [d] Idoll is nothing, and so *truth florisheth out of the earth, and righteousnesse hath looked downe from heauen.*

[e] Or, *truth springs out of the earth, and righteousnesse lookes*

[f] *Matth. 8. 16.*
[t] *Ephes. 4. 24.*
[u] *Joh. 14. 6.*
[x] *Hieronm. Arnobius. Agellius.*
[y] *In loc.*
[z] *Genebrard.*
[a] *Placidus Parmen.*
[b] *1. Pet. 2. 9.*
[c] *1. Kings 18. 39.*
[d] *1. Cor. 8. 4.*
[e] *Augustine. Tilemon.*

lookes downe from heauen, when a sinner humblie confesseth his faults vnto God: according to that of Saint [f] *Iohn*, If wee say that wee haue no sinne, wee deceiue our selues, and *truth is not in vs*: if wee acknowledge our sinnes, *he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.*

[f] 1. *Epist.* 1. 8. 9.

[g] Or, the diuine *iustice* manifested it selfe from *heauen*, in Christs *springing out of the earth*. For hereby we know the [h] wrath of God is reuciled from heauen against all vngodlinesse and vnrighteousnesse, because nothing could expiate the sinnes of men, but the death of Gods owne and onely Sonne, hee budded out of the earth, and was buffeted vpon the earth, and buried vnder the earth; and all this, and more then this he did suffer and doe for our redemption and ransome.

[g] *Bellarmine.*

[h] *Rom.* 1. 18.

[i] *Quid illi pro multis meis quæ pertulit, quid pro bonis suis quæ contulit, referam? quid pro susceptâ carne, quid pro alapis? quid pro flagellis? pro cruce, obitu, sepultura, rependam? ecce, reddamus crucem pro cruce, funus pro funere, numquid poterimus reddere, quod ex ipso, & per ipsum, & in ipso habemus omnia, &c. reddamus ergo amorem pro debito, charitatem pro munere, animum & affectum Domino impendamus, & soluimus.*

[i] *Paulinus epist. lib.* 1. *epist.* 4.

PSALM.

Psalm. 89.

My song shall be alway of the louing kindnesse of the Lord, &c.

This one short verse containes the summarie pith and [k] argument of the whole long Psalme.

[k] Bellarmin.

wherein obserue the

- Songs dittie, *the louing kindnesse and truth of the Lord*, manifested vnto the whole world generally, & to *Dauids* house (that is, the Church) especially.
- Singers duty, magnifying the mercies of God *alwaies, euen from one generation to another*. And by all meanes, with his *mouth*, for that is expressed in this verse, with his *mind*, for that is implied in the next, *I haue said*, &c. [l] that is, beleeued it in my heart; and therefore spake it with my tongue, Psalm. 116. 10. For out of the harts abundance the mouth speaketh, Mat. 12. 34.

[l] Gauna gloss. Wilcox.

My song shall be alwaies of the louing kindnesse] Or as other translations, *I will sing the mercies of the Lord*, his [m] manifold and sundrie mercies: as if he should say, wee haue tasted of more then of one, yea wee haue felt all his mercies; I will therefore praise the same for euer. I will sing his mercy for creating this vniuerse, which is [n] *Macrocosmus*, a great world; and for making man, which is *Microcosmus*, a little world. 1. My song shall set forth his kindnesse, for that he gaue me being. 2. For adding to my being, life, which he denieth vnto stones. 3. To life, sense, which hee denieth vnto plants. 4. To sense, speech, and vnderstanding, which he denieth vnto bruit beasts. I haue great cause to praise the Lord, for that I am a man; and yet greater, for that I am a sound man, hauing

[m] Vatablus.

[n] Io. de cumbis compend. theolog. lib. 2. cap. 2.

hauing a due portion of wit, and a true proportion of limbs and lineaments, maimed neither in the powers of my soule, nor in the parts of my body. Some men are like the carued images of Pagans, and Papists, [o] hauing mouthes and speak not, eyes and see not, eares and heare not, feete and walke not, hands and handle not. I will therfore sing of thy mercies, O Lord, for giuing vnto me perfect limbes, and perfect vse therof; eyes to see, tongue to speake, eares to heare, feet to walke. I do not want so much as the left hand, or the little finger of that hand, or the least ioynt of that finger. Againe, some men are maimed in their minds, as being either borne starke fooles (O heauie punishment!) or else for abusing their good wits in bad workes, are (by Gods secret and seuere iudgement) bereft of their intellectuals. Some, which haue heretofore worshipped Christ at *Bethlem*, & haue preached also Christ vnto the King and his Court, in *Bethel*, are now lunaticke, bound hand and foote in *Bedlam* [p]. In nature, the middle participates euer with his extreames, as the spring, which is the middle betweene winter and summer, hath (as you know) part of the winters cold, and part of the summers heate; and the morning, which is the middle betweene night and day, hath a little darkenesse of the night, and a little light of the day: so man is created by God, *tanquam medium inter angelum & brutū*, a middling betweene an Angell, and a brute; being a good deale better then a beast, and a little [q] lower then an Angell. Hauing in respect of his body, somthing of a brute, being sensuall and mortall; and in respect of his soule, somthing of an Angell, as being intellectuall and immortall. Now then, if the spring haue not any heate of summer, it is so cold as winter; and if the morning haue no light of the Sunne, it is so darke as night: so man, if he want angelicall abilities of the soule, is little better then a beast, as [r] horse and mule without vnderstanding: for as [s] *Synesius* said, A wise man excels a foole, more then a foole doth excel a beast.

[o] *Psal.* 135. 16.

[p] *Fatius de mortificatione. cap.* 2

[q] *Psalm.* 8. 5.

[r] *Psalm.* 32. 10.

[s] *Orat. de Dione.*

As God is *principium effectiuum in creatione: so refectiuum in redemptione.* I am exceeding much bound vnto God for creating me when I was not; and for preseruing me vnder his wings, euer since I was: yet I am more bound to his mercy for redeeming me, for blessing mee with all spirituall blessings in heauenly things in Christ his Sonne, Ephes. 1. 3. for his electing of me, for his calling of me, for his iustifying of me, for his sanctifying of me. These graces are the [t] riches of his goodnesse and glory; [u] *misericordia in æternum*, euerlasting mercies, as reaching from [x] euerlasting predestination, to euerlasting glorification. O Lord, I will alway sing thy *mercies* in promising, and euer shew thy *truth* in performing thy promise made to *Dauid*, thy chosen seruant, concerning thy sonne, my Sauiour, saying, *thy seed will I stablish for euer.* So the [y] Fathers expound our text, I will euer sing thy mercies, in vouchsafing to send thy sonne to visit thy seruants, sicke to death in sinne. First, *I will euer sing of thy mercifulnesse:* and then *I will euer bee shewing thy faithfulnesse.* [z] *Neque enim exhiberetur veritas in impletione promissorum, nisi præcederet misericordia in remissione peccatorum.* And what is Gods *mercy set vp for euer, and his truth established in the heauens?* but that which [a] *Esay* termes *the sure mercies of Dauid:* that is, as [b] *Paul* construeth *Esay, the holy promises made to Dauid:* and the promise made to *Dauid*, is briefly this, *thy seed will I stablish for euer, and set vp thy throne from generation to generation.* For the Prophet *Ethan* here doth [c] allude to the Prophet *Nathan*, 2. Sam. 7. *I will* (saith he from the Lord vnto *Dauid*) *set vp thy seed after thee, and I will stablish the throne of his kingdome for euer.* Now this holy promise was not fulfilled in the temporall kingdome of *Dauid*, as Gods people complaine in this Psalme, from the 37. to the 45. verse. It is therefore to bee construed of Christ, and his spirituall kingdome. Christ, according to the flesh, is the [d] seed of *Dauid*, and the [e] sonne of *Dauid*: of him it is true which is said heere by

[t] *Ephes.* 2. 4. & 3. 16.
[u] *Bellarmin.*
[x] *Bernard. ser.* 2. *in ascen. Dom.*
[y] *Hierom. Turrecremat.*
[z] *Augustin.*
[a] *Esay* 55. 3.
[b] *Act.* 13. 34.
[c] *August. de ciuit. dei, lib.* 17. *cap.* 9. *Idem Euthym. & Tileman in loc.*
[d] *Rom.* 1. 3.
[e] *Mat.* 1. 1.

by the Lord, *My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile David. His seed shall endure for euer, and his seat is like as the Sunne before me. He shal stand fast for euermore as the Moone, and as the faithfull witnesse in heauen.* Of him it is true, [f] *thy throne is for euer and euer.* Of him it is true, *heauen and earth shall perish, and wax old as doth a garment, and as a vesture thou shalt fold them vp, and they shall be changed: but thou art the same, and thy yeeres shall not faile,* Psal. 102. 27. Heb. 1. 12. Thou sweet Iesus art a Priest for euer, and a Prince for euer. And surely God would haue *Dauids* earthly kingdom to determine in *Iehoiachim* and *Zedechia*, that his people might [g] vnderstand the holy couenant made with *Dauid* of Christ, and that they might pray, *Lord, where are thy old louing kindnesses, which thou swarest vnto Dauid in thy truth.* See S. *August. de ciuit. dei. lib.* 17. *cap.* 9. 10. 11. 12. 13.

[f] *Psal.* 45. 7. *Heb.* 1. 8.

[g] *Hoc admonet vox* intellectus *in titulo posita. Bellar. argum. huius Psalmi.*

Now the Prophet, in processe of his hymne, describes the natures and vertues of Christ, as well inherent in his owne person, as infused into his people.

His Humane nature, because *the seed of Dauid*, a perfect man in soule and body, against [h] *Eutycheans*, [i] *Apollinarists*, [k] *Valentinians*, [l] *Nestorians*, [m] *Monothelites*, &c.

[h] *Bellarmin. de Christo. lib.* 2. *cap.* 2.
[i] *Epiphan. haeres.* 77.
[k] *August. haeres.* 11.
[l] *Alphons. de haeres. lib.* 2. *fol.* 70.
[m] *Idem ibid. fol* 73.

His Diuine nature: First, for that the Church inuocates him as God, vers. 5. *O Lord, the very heauens shall praise thy wondrous works, and thy truth in the congregation of the Saints.* By *heauen*, is meant the [n] Church, and the [o] Preachers of Christ in the Church.

[n] *Euthym. Tileman.*
[o] *Augustin. Hierom.*

Secondly, *Ethan* proues Christ to be God by comparison, in the 6. 7. 8. 9. verses. *Who is he among the cloudes that shall bee compared vnto the Lord; or what is hee among the gods, that shall be like vnto him?* as if he should say, there is neither Monarch on earth, nor Angel in heauen his peere.

Thirdly, from the preseruation of all things, v. 10. 11.

Thou ruleſt the raging of the ſea, thou ruleſt the waues thereof when they ariſe, &c.

Fourthly, for that he created the world, ver. 12. 13. 14. *The heauens are thine, the earth alſo is thine, thou haſt laid the foundation of the round world,* &c.

Hauing thus expreſſed his natures, and ſhewed him to be [p] *verus homo, verusque Deus, tamen vnus vterque.* He begins in the 15. verſe, to ſing of his vertues, as well in his owne perſon, as people. For himſelfe, *righteouſnes and equity is the habitation of thy ſeat, mercy and truth ſhall goe before thy face.* For his people, *bleſſed are they that can reioyce in thee, they ſhall walke in the light of thy countenance, their delight ſhall be daily in thy name,* &c. Theſe things affoord manifold inſtructions, according to the prefixed title, *a Pſalme for inſtruction of Ethan the Exrarite.* But the point aimed at moſt, is vndoubtedly, [q] that in all our tentations, and tempeſts of conſcience, we ſhould flie to the ſure mercies, and holy promiſes of God in Chriſt. If once we ſtay our ſoules on this anchor-hold, wee ſhall eſcape ſhipw-rack of faith. *Ethan*, who was either penner, or ſinger of this hymne, is by [r] interpretation *robuſtus*, one which is ſtrong: now no man is ſtrong in this world, but hee who relieth vpon the ſure promiſes of God. The conſideration of our owne merits, is able to make vs faint and feeble: but our truſt in the Lords euerlaſting mercies, maketh vs like mount Sion, which cannot bee remoued, but abideth faſt & firme for euer, Pſal. 125. 1. And therefore [s] ſome Diuines haue conſtrued this Scripture, by that Ierem. 9. 23. *Thus ſaith the Lord, let not the wiſe man glory in his wiſdome, nor the ſtrong man glory in his ſtrength, neither the rich man glory in his riches: but let him that gloriſieth, glory in this, that he vnderſtands and knowes me to bee the Lord, which ſhew mercy, iudgement, and righteouſneſſe.*

And as the Fathers vnder and before the law, comforted themſelues in all afflictions and miſery, with the conſideration of Chriſts firſt comming: ſo let vs in the middeſt

[p] *Alphonſ. de hæreſibus. lib. 1. fol. 25.*

[q] *Vatablus. Caluin.*

[r] *Auguſtin.*

[s] *Galat. de arcan. lib. 6. cap. 12.*

middest of our tentations and troubles bee stedfast and immoueable, because we look for his second comming. He deferred his first comming a great while, yet in the t fulnes of time he dealt with his seruants u according to his word. So the Saints expecting his second comming, crie with a loud voyce, x *How long Lord, holy and true, doest not thou iudge and auenge our blood on them that dwell on earth?* And mockers in the last daies also say, y *Where is the promise of his comming? for since the fathers died, all things continue as they were from the beginning of the Creation.* And yet the Lord (saith Saint *Peter*) is not slack concerning his promise, (as some men count slackne) but is patient toward vs, and would haue all men come to repentance. z *Yet a very little while, and he that shall come, will come, and will not tarrie. Behold,* (saith he who neuer vttered vntruth) a *I come shortly, and my reward is with me, to giue euery man according as his workes are.* The life present is so full of diseases and disasters, that our happinesse is b hid with Christ in God: but whē he which is our life shall appeare, then we shall also appeare with him in glorie, for hee shall c change our vile body, that it may be like his glorious body: d *Non euacuabitur veritas corporis, sed non erit pondus & fragilitas corruptionis.* Wherefore let vs alway be rich in the work of the Lord, for as much as wee know, that our labour is not in vaine in the Lord, 1. Cor. 15. 58.

Hitherto concerning the dittie of the song: I come now to the dutie of the singer. *I will alway sing thy mercies with my mouth, I will euer be shewing thy truth from one generation to another.* I know e some ioyne *in æternum* to the nowne *misericordias*, and not to the verbe *cantabo*, making the sense to bee this: I will alway sing thy mercies which endure for euer. But *alwaies* is referred as well, if not better vnto the verbe, *I will sing*: as who would say, Lord, thy mercies are so manifest, and so manifold, so great in their number, and so good in their nature, that I will alway, so f long as I haue any being, sing

t *Galat.* 4. 4
u *Luke* 2. 29.
x *Apocal.* 6. 10.
y 2. *Pet.* 3. 4.
z *Heb.* 10. 37.
a *Apoc.* 22. 12.
b *Coloss.* 3. 4.
c *Philip.* 3. 21.
d *Martialis ad Burdegal. epist.* 8
e *Bellarmine.*
f *Psal.* 146. 1.

praises vnto thee. Happily some will obiect, *All flesh is grasse, and the grace thereof as the flower of the field: the grasse withereth, and the flower fadeth away.* *Dauid* being persecuted by *Saul* said, *there is but a step betweene death and me.* Nay *Dauid*, thy life is shorter then a stride, but a *spanne long*, as thy selfe witnesseth, Psalme 39.6. How can he then that begs his bread but for a day, promise to spend his breath in magnifying the Lord for euer? Answere is made, that the Prophet will not only commend the mercies of the Lord in word, but also commit them vnto writing.

§ 1. *Sam.* 20.3.

h *Eobanus Hessus.*

h *Vt sciat hac etas, posteritasq; legat.*

i *Psal.* 45.2.

* *Acts* 4.25.

k *Wilcox.*

As the tongue of the Prophet is termed i elsewhere, *the penne of a ready writer*: so the writing of the Prophet is heere termed *his mouth*, as *Euthymius* vpon the place, *Liber Psalmorum* * *os Dauid.* k Hee doth intend to note the mercies of God, and to set foorth his truth in a book, the which he will leaue behind him, (as an instrumẽt) to conuey the same *from generation to generation*, from the generation of l Iewes to the generation of Christians, m Or from the old Testament to the new: for the blessed Apostles in their Sermons vsually cite sentences out of the Psalmes. S. n *Peter* telleth vs, that the Gospell was preached vnto the dead; so may we say, that the Gospel is preached by the dead. For the most ancient Fathers, and other iudicious authors, which haue spẽt their dates in writing learned expositions, & godly meditatiõs vpõ the holy scriptures, although they be dead & sleep in the bed of their graue, yet they *sing alway the mercies of the Lord, and shew the truth of his word from one generation vnto another.* It is reported in our o Chronicles of *Athelstan*; *Parum ætati vixit, multum gloriæ.* So, many zealous and industrious Doctors haue lined (in respect of their age) but a little, yet in respect of their acts, a great while, shining still in their works and writings, as lights of the world.

l *Euthym. Incognit. Turrecremat.*

m *Hierome.*

n 2. *Pet.* 4.6.

o *Malmesbur. de gestis Reg. Anglorum, lib.* 2. *cap.* 6.

Or the Prophet may be said, to *sing euer* intentionally, though

though not actually. [p] For as the wicked, if he could liue alway, would sinne alway: so the good man (if God should suffer him alway to breathe on earth) would sing alway the mercies of the Lord. Hee will in [q] all things giue thankes vnto God, [r] *early telling of his louing kindnes in the morning, and of his truth in the night season.* In the morning, [s] that is, in a prosperous estate, when as the Sunne shineth vpon him, he will acknowledge that euery good gift in him is from aboue, comming downe from the Father of lights, and Father of mercies. And in the darke night of aduersitie hee telleth of Gods iustice, confessing ingenuously, [t] *We receiue things worthie of that we haue done.* Hee giueth thankes vnto the Lord in both, in the one highly magnifying Gods fauour; in the other humbly vilifying his owne fault.

[u] Or because God hath inspired into man, not only the breath of [x] this present life, but of [y] that also which is to come; the Saints are said to continue their song of Gods praise in the kingdome of glorie, which here they begin in the kingdome of grace. For so the Spirit, Apoc. 19.1. *I heard a great voyce of a great multitude in heauen, singing Halleluiah, saluation, and glorie, and honour, and peace be to the Lord our God.*

It is obiected, if the Saints in heauen alway sing the mercies of the Lord, then they remember their miseries on earth; and if they remember their sinne and sorrow here, how can they be perfitly blessed there? for the Lord saith [z] *I will create new heauens, and a new earth, and the former shall not be remembred, nor come into minde.* [a] Answere is made, that as men in perfit health often remember their terrible fits of their former sicknesse, with exceeding ioy; yea the more they call into mind their danger past, the greater is their delight present: euen so the Saints, in the kingdome of glorie, remember happily their misdeeds and mishaps in this valley of teares, but it is without any pollution of sinne, or touch of sorrow. So [b] Gregorie the Great, *Erit in illa beatitudine culpæ memoria,*

[p] *Io. de Combis comp. Theolog. lib. 7. cap. 21.*

[q] *1. Thessal. 5.18*

[r] *Psal. 92.2.*

[s] *Dr. Incognit. Turrecremat. Glossa.*

[t] *Luke 23.41.*

[u] *Placidus. Incognitus.*

[x] *Gen. 2.17.*

[y] *Iohn 3.16. Apoc. 2.10.*

[z] *Esay 65.17.*

[a] *Gregor. moral. lib. 4. cap 42.*

[b] *Vbi sup. Idem Augustin. lib. 22 de Ciuit. dei, cap. vlt.*

ria, non quæ mentem polluat, sed quæ nos arctius latius astringat; vt dum doloris sui animus sine dolore reminiscitur, & debitorem se medico verius intelligat, & eò magis acceptam salutem diligat, quò molestia meminit quam euasit. [c] Heauenly happinesse consisteth in two things, in the necessarie possessing of euery thing which is good, and in the necessarie remouing of euery thing which is euill. Miserie then is not remembred of the Saints, as a matter of griefe, but as a motiue to ioy, because they bee now [d] deliuered from this bodie of death, and enioy the Crowne of euerlasting life; where God is to them [e] all in all, a glasse to their sight, hony to their taste, musicke to their hearing, Balsome to their smelling: where [f] *Salomons* wisedome seemes follie; & *Abasels* agilitie, slownesse; *Samsons* strength, weaknes; [h] *Absoloms* comelines, deformitie; *Cæsars* empire, beggerie; *Methusalems* long life, shortnes of daies, or a speedie death. Thus I haue shewed how the Prophet may be said to *sing alwaies the mercies of the Lord*, in this life vnto the worlds end, in the next for euer and euer world without end.

[c] *August. apud Io. de Combis comp. Theolog. lib. 7. cap. vlt.*

[d] *Rom. 7. 24.*

[e] *1. Cor. 15. 28.*

[f] *1. Kings 3. 12.* & *2. Sam. 2. 18.*

[h] *2. Sam. 14. 25.*

As for al meanes: he praises the Lord with his mouth, and all that is without him; as also with his minde, and al that is within him. His [i] heart indites a good matter, and his tongue is the penne of a ready writer. All his members are for the seruice of his Maker, as S. [k] *Augustine* glosseth our text, *Obsequantur membra (inquit) mea, domino meo loquor, sed tua loquor, annunciabo veritatem tuam in ore meo. Si non obsequor, seruus non sum: si te loquor, mendax sum. Ergo vt abs te dicam, & ego dicam, duo quædam sunt, vnum tuum, vnum meum: verita tua, os meum.*

[i] *Psal. 45. 1.*

[k] *In loc.*

Now let vs according to this copie draw the lines of our liues, vsing all meanes to set foorth the louing kindnesse and truth of the Lord. [l] *O giue thankes vnto the Lord, and call vpon his name, tell the people what things he hath done. O let your songs be of him, and praise him, and let your talking bee of his wondrous works: O my soule*

[l] *Psal. 105. 1.*

praise

praise the Lord, and all that is within me praise his holie name: praise the Lord O my soule, and forget not all his benefits, who forgiueth all thy sinnes, and healeth all thine infirmities: who sauueth thy life from destruction, & crowneth thee with louing kindnesse, Psal. 103. A good Christian is a cymbrel of the holy Ghost, his whole life being nothing else but a well-tuned song of Sion, alway magnifying the mercies of God in his owne person, and inuiting other to doe the same. But the [m] mouth of the wicked is full of cursing and bitternes, their throate is an open sepulchre, destruction and vnhappinesse is in their waies. A man of a foule mouth is a beast in the forme of a man, his tongue is the tongue of a [n] Serpent, Adders poyson is vnder his lips; nay worse then a Serpent, for it hurts not a man except it be present to see him, or to bite him, or to strike him with his taile: but he which hath a blasphemous and a bitter tongue, hurteth all, as well absent as present; neither sea nor land, neither scepter nor sepulchre, neither heauen nor hell hindreth him; hee blasphemes God, he wrongs his neighbour, hee raileth on the dead, and rageth against the liuing, his tongue is the tongue of a Fiend, of a Fury. For as the holy Prophets of God, when they preached, had their tongues (as it were) touched with a [o] coale from the altar of God; and as godly men haue their tongues inflamed with the [p] fire of Gods spirit, when as they speake graciously: so contrariwise, when a man speaketh euill, his tongue (saith S. [q] *Iames*) *is kindled by the fire of hell*, and Satan comes from thence with a coale to touch his lips, and to set them on fire to all manner of mischiefe. When as good men speak good things, their tongue is [r] Christs tongue; but all manner of cursed and vngodly speaking, is no better then the Diuels language. Thinke on this all yee that forget God, whose mouthes are so farre from singing his mercies alway, that yee can hardly come in your communication vnto any full period, without interlacing an oath or two. It is no wonder, that in Italy (which is

[m] *Psal.* 14. 6.

[n] *Psal.* 140. 3.

[o] *Esay* 6. 6.
[p] *Mat.* 3. 11. *Acts* 2. 3.

[q] *Chap.* 3. 2.

[r] *Chrysost. hom.* 99. *in Mat.*

is a parcell of Antichrists kingdome) blasphemies should be darted out against God and his Christ ordinarily, openly, being made [r] phrases of gallantrie to the braue, and very interiections of speech vnto the vulgar. But in England (where the scepter of Christs kingdome hath a long time florished) it cannot but wound the hearts of such, as mourne for the sins of the land, to consider how commonly, not onely the ruffin at the taueme, and the rascall on the stage: but also the labourer at his worke, and the gentleman at his recreation, and the very boyes, yea babes in the street curse their Maker, and reuile their Redeemer. Other sinnes are clothed (in some sort) with excuse before men, in respect either of profit, or pleasure, content, or credit: but in swearing there is neither good, nor gaine, nor glorie. I beseech you therefore (my deare bowels in the Lord) instruct your children and seruants, how to serue God in a liuely faith, and a reuerend feare, let your whole life be to them a walking Catechisme, that they may *sing alway the mercies of the Lord, and shew foorth his truth from generation to generation.*

[r] *Relation of Religion, sect. 53.*

Psalme 110.

The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy footstoole.

THis Psalme (saith [t] *Augustine*) is in the number of words short, but in the weight of matter ample, containing so many deepe mysteries, and opposing so many dangerous heresies: that (as [u] *Chrysostome* notes) we neede many eyes for the right reading and exact vnderstanding of it.

If we literally referre this vnto *Dauid*, he bringeth in a subiect or a fauourite speaking thus of himselfe, *The Lord said vnto my Lord* the King. *Dauid* as a King is a *Lord*, because § Lieutenant, and (as it were) Vice-gerent of

[t] *In loc. Breuis numero verborum, sed magnus pondere sententiarum.*
[u] *In loc.*

of the Lord. In this ſenſe *Paul* telleth vs, that there bee many Gods and many Lords, 1. Cor. 8. 5. many Gods in title and type, but in deed and truth one God only. Princes are Gods in name: for (ſaith the Lord) [x] *I haue ſaid, ye are Gods:* but not in nature, *for yee ſhall dye like men.* All higher powers hold their Scepters from the [y] higheſt power, [z] he putteth downe one, and ſetteth vp another, according to the ſtile, *Iames by the grace of God*, &c.

More principally *Dauid*, who was called to his kingdome by Gods eſpeciall grace, and vſed his kingdome to Gods eſpeciall glorie. For hee was a man according to Gods [b] own heart, turning from nothing the Lord commanded him al the daies of his life, ſaue only in the matter of *Vriah* the Hittite, 1. King. 15. 5.

And ſurely (beloued) if we will *in ſenſu ſimilitudinario*, conſider earneſtly the wonderful vnion of theſe two kingdomes, *England* and *Scotland*, and the floriſhing eſtate of the Goſpel, vnder the gouernment of our dread Soueraigne: wee ſhall haue good cauſe to take vp this ſong, *The Lord ſaid vnto King Iames our Lord, ſit in thy throne, for I haue both appointed and anoynted thee King ouer great Britannie.*

[c] Or happily *Dauid* might ſpeake this of himſelfe, *The Lord ſaid* vnto me, concerning my Lord *Saul* perſecuting me, *ſit thou downe by the power of my right hand*, and be well aſſured of my protection, *vntill I haue made all thine enemies thy footſtoole:* that is, all ſuch as hindred thee from thy kingdome, obedient ſubiects vnto thee, ſaying, [d] *Behold, wee are thy bones and thy fleſh.* So the Lord ſpake by the Prophet *Nathã*, 2. Sam. 12. 7. *I annoynted thee King ouer Iſrael, and delinered thee out of the hand of Saul, and gaue thee thy Lords houſe, and thy Lords wiues into thy boſome, and gaue thee the houſe of Iſrael and Iudah, and would moreouer (if that had bin too little) haue giuen thee ſuch and ſuch things, &c.*

But becauſe S. *Peter*, Acts 2. 34. and S. *Paul*, Heb. 1. 13. expound this text of Chriſt, and Chriſt himſelfe applieth it

x *Pſal.* 82. 6.

y *Prou.* 8. 15.

z *Pſal.* 75. 8.

a *Caluin in loc.*

b *Acts* 13. 22.

c *Dr. Incognit. in loc.*

d 2. *Sam.* 5. 1.

it vnto himselfe, Matth. 22.44. Mark. 12.36. Luk. 20.42. I forbeare to treat any longer of shadowes, and come to the substance, taking this Psalme for a prophecie concerning Christ in fact, and *Dauid* onely but in figure. Christ then is described here:

[e] *Genebrard.*

- 1. [e] As a King, vers. 1. 2. 3.
- 2. As a Priest, vers. 4. 5.
- 3. As a Iudge, vers. 6. 7.

His kingdome is great in respect of
- Countenance, *The Lord said vnto my Lord, sit thou on my right hand.*
- Continuance, *Vntill I make thine enemies thy footstoole, &c.*

[f] *Tremellius.*

Or, [f] three points are remarkable, concerning his kingdome:
1. His calling to this kingdom by God the Father, vers. 1.
2. His administration of this kingdom by the scepter of his word, vers. 2.
3. His subiects obedience to this administration, vers. 3.

[g] *Apud Pet. Galatin de arcanis lib. 8. cap. 24.* [h] *Heb. 1. 13.* [i] *Apud Hieron. in Mat. 22. & D. Incognit. & Agellium in loc.* [k] *Iustin Martyr in dialog. contra Triphonem, & Tertullian lib. 5. contra Marcian.* [l] *Vti Chrysost. in loc.* [m] *Heb. 1. 8.*

[g] Some Doctors among the Iewes haue construed this of *Danids* Angel, appointed by the Lord for his peculiar guard and guide. But I say to them out of S. [h] *Paul, Vnto which of the Angels said the Lord at any time, sit at my right hand, vntill I make thine enemies thy footstoole?* Other Rabbins expound this of *Abraham*, as making an thanksgiuing vnto the Lord for the victorie, which he got against the foure Kings, Gen. 14. Other vnderstand this of [k] *Ezechiah*: other of [l] *Zorobabel*. But all these holy Fathers are dead, and haue slept long in the dust of their graue: whereas the Lord (heere mentioned) is a *Priest for euer*, and hath a kingdom [m] without end. And so consequently this Psalme cannot aptly be construed either of man, or angell, or of any other meere creature; but of Christ alone the Messias and Mediatour, being the sonne of *Danid* as man, and the Lord of *Danid* as God.

The Iewes vnderstood not this, and therefore they could

could not answere Christs question, Mat. 22. 45. *If Dauid call him Lord, how is he then his sonne?* neither should we haue learned this, except Christ and his Apostles had taught it vs. *Nunc ergo*, saith [n] *Augustine, quia didicimus, dicimus*; as we haue read, so we beleeue, that Christ, as being [o] equall to God, is *the Lord of Dauid*: & as found in the forme of a seruant, *the sonne of Dauid*. As [p] in the beginning, *the Lord of Dauid*: as made flesh, *the sonne of Dauid*; as [q] conceiued and borne of a Virgin, *the son of Dauid*: as *Emmanuel, the Lord of Dauid*. See *Hierom in Mat. 22. pet. galatin. de arcanis lib. 3. cap. 17. & lib. 8. cap. 24. Chrysostom. D. Incognit. Augustt. Stenchus, Calvin, Tileman, Agellius, Bellarmin, & alios in loc.*

The Lord said then *vnto my Lord*, is (as [r] if hee should haue said) God the Father said vnto God the Son. And therefore [s] *Rabbi Ionathas* translateth it in the Chalde, *dixit dominus verbo suo*, the Lord said to his Word. Here then obserue [t] the distinction of persons in the Godhead against [u] *Artemon, Sabellius*, and *Servetus*. The Father said vnto the Sonne, *Ergo*, the Father is distinguished from the Sonne, [x] *alius*, howsoeuer not *aliud*, another person, albeit not another substance: for as the Father is Lord, so the Son Lord, and the holy Ghost Lord; and yet not three Lords, but one Lord, as *Athanasius* in his Creed.

The Lord said] But how, when, and where? the words of our mouthes are first (as the [y] Philosopher truly) notions of our mind. So God hath a twofold word, [z] *ad intra*, conceiued within himselfe, and *ad extra*, reuealed vnto men. According to both he said this, [a] *Immensa sapientia decretum fecit, & id generi humano patefecit*. First, according to his intrinsecall word, he said it before the worlds; as it is in the second Psalme, vers. 7. *The Lord said vnto me, thou art my sonne, this day haue I begotten thee*. Secondly, according to his extrinsecall and reuealed word, he said it in the world; [b] to wit, in the beginning, Gen. 3. 15. *the seed of the woman*, &c. I, (said the

[n] *In loc.*

[o] *Philip. 2. 6. 7.*
[p] *Iob. 1. 1. 14.*

[q] *Esay 7. 14.*

[r] *Turrecremat. Tremellius. Genebrardus.*
[s] *Galatin. de arcanis lib. 8. cap. 24. & Stenchus in loc.*
[t] *Placid. parmen.*
[u] *Tileman.*
[x] *August de ciuit. dei lib. 11. cap. 10. & Lombard. 1. sent. distinct. 2.*

[y] *Aristotle. Peribermin. cap. 1.*
[z] *Dr. Incognit.*
[a] *Melanct. in loc.*

[b] *Tileman.*

the Lord vnto the serpent) will put enmity betweene thee and the woman, and betweene thy seed, and her seed: he shall breake thine head, and thou shalt bruise his heele. Christ is that promised seed of the woman, as being [c]made of the seed of *Dauid*, according to the flesh; *he shal breake the Serpents head*, is all one with our text, *sit thou on my right hand, vntill I haue made all thine enemies thy foote stoole.*

[c] *Rom.* 1. 3.

My] Not onely, because to bee borne of my seed and posterity; [d]but *mine*, in regard of mine affection, and particular application. As his mother *Mary* called him, *my Sauiour*; and his Apostle *Thomas*, *my God*; and *Paul*, Galath. 2. 20. *Christ loued me, and gaue himselfe for me.*

[d] *Agellius.*

Lord] Saint [e]*Hierome*, and [f]other learned (in the Hebrew) note, that in the first place, the word translated here *Lord*, is proper onely to God; but in the second, communicable to men. And so Christ according to his manhood, began to sit at the right hand of God after his ascension into heauen, and not before. Christ (as the sonne of God) was euer at Gods right hand, equall in might and maiesty: for in the Trinity none is afore or after other, none is greater or lesse thē another, but all the three persons are coeternall, and coequall. As the Sonne is said in this verse, to *sit at the right hand of the Father*: so the Father on the Sonnes right hand, vers. 5. *The Lord vpon thy righ hand shall wound euen Kings in the day of his wrath.* But Christ as man, was not exalted vnto this honour before his glorious ascension, as Saint *Peter* expoundeth our text, Act. 2. 24. *Dauid* is not ascended vp into heauen, but the Lord said vnto my Lord, sit thou at my right hand, vntill I make thine enemies thy foote-stoole. Therefore let all the house of Israel know for a surety, that God hath made him both Lord and Christ; *this Iesus (I meane) whom ye haue crucified.* And *Paul*, Philip. 2. 8. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse; *wherefore God hath highly exalted him.* And in [g]another place, *God*

[e] *In loc.*
[f] *Apud Genebrard. in loc. Adonai. Admi.*

[g] *Ephes.* 1. 20.

raised

raised him from the dead, and set him at his right hand in heauenly places.

Yet the Lord said not this vnto Christ, as vnto a meere man, [h] *I am the Lord* (quoth he) *this is my name, and my glory will I not giue to another*: but to Christ God and man, our Messias and Mediator, one person in two natures. As Christ is our *Iesus* & *Emmanuel*, he hath [i] *all power in heauen, and on earth.* [k] *At the name of Iesus, euery knee shall bow, both of things in heauen, and things in earth, and things vnder the earth.* [l] Angels and Saints *in heauen*; men *on earth*, and the diuels of hell *vnder earth*. Christ hath all power in heauen, [m] as hauing the godly subiect to him out of their deuotion: and all power on earth, as hauing the wicked made subiect to his foot-stoole, will they, nill they. For there is a [n] twofold subiection; one voluntarie, another extorted. All glorious Angels, all blessed spirits, all good men of their owne accord yeeld obedience to Iesus fully, cheerfully: but the wicked men on earth, and the damned fiends in hell, in despite of their teeth, are blockes at his foot-stoole. [o] *Quare ergo, quem locum habeas sub pedibus domini dei tui, nam necesse est vt habeas, aut gratiæ, aut pœnæ*: for as euery knee should bow, so euery knee shall bow, (saith [p] *Esay*) that knee, that will not out of faith, shall out of feare: so *Dauid* here, *the Lord said vnto my Lord, sit at my right hand, vntill I make thine enemies thy foot-stoole.*

Vntill] This word [q] notes here, not a piece of time, but a perpetuitie. For Christ (after all his enemies are made his foot-stoole) shall euer sit at the right hand of God, his throne is for euer and euer, Heb. 1. 8. And power is vnto him that sitteth vpon the Throne for euermore, Apocal. 5. 13. So *donec* is vsed, Deut. 7. 22. *The Lord thy God shall destroy them with a mighty destruction vntill they be brought to naught*: heereby meaning, that they shall vtterly bee consumed, because they cannot any more resist, after once they be brought to nothing. And Psalm. 112. vers. 8. *The good mans heart is established, and will*

h *Esay* 42 8.

i *Mat.* 28. 18.
k *Phil* 2. 10.
l *Chrysost. Theophylact. Gorran. in loc. Pauli.*
m *Dr. Incognit.*

n *Euthym. Placid. parmen. in loc. idem Aquin. in Philip.* 2. *lect.* 3.

o *August. in loc.*

p *Esay* 45. 23.

q *Gregor. moral. lib.* 8. *cap.* 40. *Chrysost. Incognit. Agellius in loc.*

will not shrinke, vntill he see his desire vpon his enemies. If his heart were not afraid for any euill tidings, when his enemies stood vp against him; how shall hee shrinke when he sees their neckes giuen vnto him? And Matth. 1.25. *hee knew her not, vntill shee had brought forth her first borne sonne, &c. Vntill*, in that place doth not import (as the [r] Doctors haue well obserued against *Helmidius*) that *Ioseph* afterward carnally knew *Mary*; for she was a perpetuall virgin, as well after, as before the birth of her sonne Iesus. See 2.Sam.6.23. Mat.5.18. and 28.20.

[r] *Hierom. Chrysost. Theophylact. Euthym.*

It is obiected against this interpretation out of Saint *Paul*, 1.Cor.15.24. that Christ, after he hath put downe all things vnder his feet, shall in fine, *deliuer vp the kingdome to God.* Answere is made by *Chrysostome*, vpon our text out of Ioh.16.15. *All things that the Father hath, are mine.* And Ioh.17.10. *All mine are thine, and thine are mine.* [t] As then God the Father was not without his kingdome, when as God the Sonne said, [u] *all things are giuen vnto me of my Father*: no more shall God the Son be de-throned, when he shall deliuer vp his kingdome to his Father. [w] Hee now raignes in secret, but when all his enemies once shall be made his foot-stoole, then he shall openly rule, much more, sitting at his Fathers right hand for euermore.

[t] *Marlorat. in 1. Cor.15.24.*
[u] *Mat.11.27. Iohn 3.35.*
[w] *See Luther, Anselm. Lombard. in 1.Cor.15.24.*

I make] Christ is [x] able to subdue all things vnto himselfe, and according to his power hee shall also put all things vnder his feet, 1.Cor,15.27. How then is it true that God the Father saith, *vntill I make thine enemies thy foot-stoole?* Answere is made, that [y] *whatsoeuer things the Father doth, the same things also doth the Sonne*: [z] for this action is common to the Sonne with the Father, I say common to the Son, [a] in respect of his eternal generation, as God, and in respect of the hypostaticall vnion as man. Yet this worke is ascribed especially to the Father, as being a worke of might, according to that orthodoxall axiome; Works of power are ascribed to the father;

[x] *Philip.3.21.*
[y] *Ioh.5.19.*
[z] *Euthym.*
[a] *Bellarmin. in loc.*

father; of wisdome, to the Sonne; of loue, to the holy Ghost.

Thine enemies] [b] Heere note, that the Church is not a kingdome liuing alwaies in pompe, and peace; but (as [c] *Salomon* speakes) as *an armie with banners*, exposed to great danger, as being opposed by cruel and cunning enemies. If anyman will take the Churches portraiture, let him (saith [d] *Luther*) paint a seely poore maid sitting in a forlorne wood, or wildernesse, compassed about on euery side with hungry Lions, Woolues, Boares, Beares; in one word, with al hateful & hurtfull beasts, and in the midst of a great many furious men, assaulting her euery minute (as they did here Christ) with [e] swords & staues; and that which is more terrible, threatening fire and water: fire, to consume her flesh and bones into ashes; water, to consume her ashes into nothing, if it were possible.

[b] *Tileman.*

[c] *Cant.6.3.*

[d] *Loc.com. tit. de persecut. veræ Eccles.*

[e] *Mat.26.47.*

To speake more distinctly, Christ and his Church haue [f] two sorts of enemies; secular, and spirituall. Secular, as idolatrous Gentiles, blasphemous Turkes, and other barbarous Infidels out of the Church: as also violent Tyrants, virulent Hereticks, fraudulent Antichrists in the bosome of the Church. For (as [g] *Luther* notes out of *Augustine*) the Church hath had a threefold oppression. The first violent, by persecuting Emperours: the second fraudulent, by subtill heretickes: the third both violent, and fraudulent, by pestilent Anti-christs in the kingdome of Poperie; where the temporall power, and spirituall are ioyned together, against all that is called God.

[f] *Tileman.*

[g] *Vbi sup.*

Now Christ is a *ruler in the middest of all these*: [h] the Lord is King, be the people neuer so impatient; hee sits betweene the Cherubims, be the earth neuer so vnquiet. Howsoeuer the [i] Gentiles furiously rage together, and vngodly Princes take counsell together, against his annointed: he that dwelleth in heauen shall laugh them to scorne, hee shall haue them in derision; hee shall bruise them

[h] *Psal.99.1.*

[i] *Psalm.2.*

them with a rod of iron, and breake them in pieces like a potters vessell. Albeit [k] foure wicked Angels stand on the foure corners of the earth, holding the foure winds, that the wind should not blow on the earth, neither on the sea, neither on any tree: yet [l] Christ hauing the seale of the liuing God, cries with a loud voice to the foure angels, to whom power was giuen to hurt the earth, and the sea: *Hurt ye not the earth, neither the sea, neither the trees; vntill we haue sealed the seruants of our God in their foreheads.* He sits at Gods right hand, till his enemies are made his foot-stoole: [m] that is, vntill he say to tyrants, and Hypocrites, and Heretickes, and Anti-christs, and to the whole rabble of the reprobate, *depart from me ye cursed into euerlasting fire, which is prepared for the diuel and his angels.*

The spirituall enemies of Christ and his Church, are Satan and all his complices, sinne, torment of conscience, malediction of the law, death, hell; ouer all which our blessed Sauiour [n] triumphed openly. For in dying, hee did ouercome death; and in rising againe from the dead, hee made the graue his foot-stoole, saying, [o] *O death I will be thy death; O graue, I will be thy destruction.* Now (beloued) his conquest is our victory; for hee did ouercome the world for vs, and the diuell for vs, and death for vs. Hee was wounded for our [p] transgressions, and broken for our iniquities; his name is [q] *the Lord our righteousnesse*; he therefore died for our sinnes, and rose againe for our Iustification. Hee deliuered vs out of the hands of all our enemies, that we might serue him all the daies of our life without feare. As for our sins, hee saith, Esa. 43. 25. I, *euen I am he, that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.* [r] Albeit they *were like Crimosin, they shall be made white as snow: though they were red as Scarlet, they shall be like wooll; the blood of Iesus Christ cleanseth vs from all sinne,* 1. Ioh. 1. 7. Hee redeemed vs from the curse of the law, when he was made a curse for vs, Galath. 3. 13. He put

[k] *Apoc. 7. 1.*

[l] *See epist. on All-Saints day.*

[m] *Vatablus in loc.*

[n] *Coloss. 2. 15.*

[o] *Hos. 13. 14.*

[p] *Esay 53. 5.*

[q] *Ier. 23. 6.*

[r] *Esay 1. 18.*

out

out that hand-writing of ordinances against vs; he cancelled that obligation, and tooke it out of the way, fastening it vpon his Crosse, Coloss. 2. 14. Concerning torment of conscience, *being iustified by faith, we haue peace toward God, through Iesus Christ our Lord*, Rom. 5. 1.

Lastly, touching death and hell; he [r] destroyes death for euer, and wipes away the teares from the faces of all his people, that they may triumph in the words of [t] *Paul*, *O death where is thy sting? O graue where is thy victory? the sting of death is sinne, and the strength of sin is the law: but thankes be to God, that hath giuen vs victory through our Lord Iesus Christ.* He that beleeueth in the Lord Iesus, hath [u] eternall life; neither shall he taste of the [x] second death. If God then be with vs, who can bee against vs? If the Lord haue said vnto my Lord, *sit on my right hand, vntill I haue made thine enemies thy foot-stoole?* What need I feare what either man, or Angell, or diuell is able to doe against me? My Iesus is [y] refuge against the tempest, and a shadow against the heate, a [z] present help in al my tribulation & trouble. [a] Who shal lay any thing to my charge, seeing it is God that iustifieth? and who shall condemne; seeing Christ which is dead, yea rather which is risen againe, sitteth at the right hand of God, and maketh intercession for vs daily? [b] Hee saith, *I am with you till the end*, and then hee will say vnto vs in the end, *Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundation of the world.*

The Lord shall send the rod of thy power out of Sion] A Captaine sent from *Cæsar*, vnto the Senators of *Rome*, to sue for the prolonging of his gouernment abroad; vnderstanding (as hee stood at the Counsell-chamber doore) that they would not condescend to his desire, clapping his hand vpon the pummell of his sword; Well (said he) *seeing you will not grant it him, this shall giue it him.* So when the Citizens of *Messana*, despising *Pompey's* iurisdiction, alleaged ancient orders, and priuiledges of the Romans in old time granted vnto their towne:

[r] *Esay* 25. 8.

[t] 1. *Cor.* 15. 55.

[u] *Iob.* 17. 3.

[x] *Apocal.* 20. 6.

[y] *Esay* 25. 4.

[z] *Psalm.* 46. 1.

[a] *Rom.* 8. 33.

[b] *Mat.* 28. 20.

[c] Plutarch *in the life of* Cæsar.

Pompei did answere them in choller (as *Plutarch* reporteth in his life) *What do you prattle to vs of your law, that beare your swords by your sides?* So [d] *Mahumet* dissolueth all arguments by the sword; in [e] his kingdome no man is aduanced vnto places of any great worth or worship, but the souldior; & the [f] left hand among the Turks is accounted most honourable, because the sword hangs on that side. So Tyrants and Potentates of the world, end all their quarrels, and make their enemies their footstoole, by the sword. But the scepter of Christs kingdome, is not a sword of steele, but a sword of the spirit; hee ruleth in the middest of his enemies, and subdueth a people to himselfe, not by the sword, but by the [g] word: for the Gospell is *the power of his arme to salvation*, Rom. 1.16. *casting downe holds, and imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivitie every thought vnto the obedience of Christ*. 2. Cor. 10.5.

And the Lord is said here to *send the rod of his power out of Sion*, according to the prophecies of [h] *Isaiah*, and [i] *Micah*; *the law shall goe forth of Sion, and the word of the Lord from Hierusalem*. The blessed Apostles (as we reade, Act. 2.) receiued the gifts of the holy Ghost in Hierusalem, and exercised also these gifts of vtterance first in Hierusalem. It is true that their [k] sound went out through all the earth, and their words vnto the ends of the world; and that they did execute their commission in preaching vnto [l] euery creature: but yet according to their masters iniunction, Luk. 24.47. they began at Hierusalem. So *Paul* and *Barnabas* told the Iewes, Act. 13. 46. *It was necessary that the word of God should first haue been spoken vnto you: but seeing yee put it from you, and iudge your selues vnworthie of everlasting life; lo we turne to the Gentiles*. Heere then is a pregnant text, to proue that the Gospel is not the word of [m] man, but the wisdome of [n] God, and [o] sword of his spirit; for that it is agreeable to the predictions of all his holy Prophets, euer

d *Caluino turcis. lib. 1. cap. 4.*
e *Vbertus Folieta. tract. de causis magnitud. impery Turcici.*
f *Augerius. Busbequius legat. Turcic. epist. 1.*
g *Melancthon. Tilemon. Vatablus. Agellius.*
h *Cap. 2. vers. 3.*
i *Cap. 4. vers. 2.*
k *Rom. 10.18.*
l *Mark. 16.15.*
m *1. Thess. 2.13.*
n *1. Cor. 2.7.*
o *Ephes. 6.17.*

euer since the world began. Againe,[p] this euidence confutes the Iewes, obstinately denying that the promised Messias is come. His word *commeth out of Sion*, hee must (according to this prophecie) begin his spirituall kingdome in Hierusalem, euen while the Iewes Commonwealth and religion is standing: *for the scepter shall not depart from Iuda, nor a law-giuer betweene his feet, vntill Shilo come, & the people shall be gathered vnto him*, Gen. 49.10. But alas, Hierusalem hath a long time been made leuell with the[q] ground: [r] she that was great among the Nations, and Princesse among the Prouinces, is now made tributarie. *Barbarus has segetes*—the Lord hath so darkened the daughter of Sion in his wrath, and cast downe from heauen vnto the earth, Israels glory, Lam. 2.1. that the barbarous [s] *Gog* and *Magog*, are now lords of that (somtime) *holy land*; Hierusalem in old time the City of God, is now (being possessed by the Turkes) nothing else but a den of theeues. *Ergo*, Christ is that promised Messias: *it is* [t] *he that should come, neither need wee looke for another.*

Be thou ruler in the midst among thine enemies] By [u] *rod*, is meant Christs scepter; because *strong rods are for the scepters of them that beare rule*, Ezech. 19.11. and Ier. 48.17. *How is the strong staffe broken, and the beautifull rod?* And by his scepter is meant, his power; and the word is that his power, by which he *rules in the middest of all his enemies*: conuerting such enemies as appertain to Gods election; and confounding such enemies as are the sonnes of perdition: his Gospell is vnto the one, the sauour of life vnto life; and to the other, the sauour of death vnto death, 2.Cor.2.16.

The blessed Apostles preached the Gospell *in the middest of their enemies*, [x] as being sheepe in the middest of woolues, Mat. 10.16. And [y] *Irenæus*, who liued in the next age, witnesseth also that the Church encreased in *Egypt*, *Lybia*, *France*, *Spaine*, *Germanie*, comparing the light of the Gospell vnto the Sun, illuminating all men

p *Tilcman in loc.*

q *Luk.19.44.*
r *Lament.1.1.*

s *Apocal.20.8.*

t *Mat.11.3.*

u *Agellius. Bellarmin.*

x *Chrysost. Euthym.*
y *Lib.1.cap.2. & 3.*

excepting such as are lost, hauing their mindes blinded by the Prince of this world, 2. Cor. 4. 4.

In all after times vnto this present day Christ ruled, and his kingdome florished in despite of all his enemies, in the middest of Atheists, in the middest of Infidels, in the middest of Heretikes, in the middest of Hypocrits, in the middest of Tyrants, in the middest of Turkes, in the middest of Anti-christs. At the worlds end (when our blessed Sauiour sitting at his Fathers right hand shall vterly [z] put downe all things vnder his feete) the good shall be separated from the bad, as a shepheard separates the sheepe from the goates, Matth. 25. 32. But so long as the world (that [a] lieth in wickednesse) continueth, the [b] wheate groweth among tares, and the Church is euer as a lilie among [c] thornes, assaulted on ỹ one side by vnbeleeuers, and on the other side by mis-beleeuers. On the left hand by the blasphemous propositions of Heretikes, on the right hand by the contentious oppositions of Schismatikes: openly wronged by cut-throate tyrants, and secretly wringed by backbyting hypocrites. [d] *Varro* writes, that the Romanes in old time did ouercome their enemies *sedendo*: but the Romanists in our time think to make their enemies (as it were) their foot-stoole *cadendo*, by dagge and dagger, by powder-plots, and powder-shots, by fire, force, furie. Yet notwithstanding Christ is a *Ruler*, and his subiects are [e] *more then Conquerours* in the very middest of Anti-christianisme. For the beheadding of Martyrs is like the [f] cutting of vines, the more they bee cut, the more they prosper and fructifie. The [g] Church saith, as *Paul*, 2. Cor. 12. 10. *When I am weake, then am I strong*. [h] *Martin Luther* (assisted doubtlesse by Gods owne spirit) so little regarded the bloodie Papists in the quarrel of Christs Gospel, as that he said peremptorily, *Contemptus est à me Romanus furor & furor*. And therfore being aduised by some good friends, that he would not aduenture himselfe to be present at the meeting of the Germane Princes at

Worms:

[z] 1. *Cor.* 15. 19.
[a] 1. *Iohn* 5. 19.
[b] *Matth.* 13. 30.
[c] *Cant.* 2. 2.
[d] *Lib. de re rustica.*
[e] *Rom.* 8. 37.
[f] *Iustin Mart. in dialog. cum Tryphon.*
[g] *Baro ius præfat. tom.* 8. *annal.*
[h] *Loc com. tit. de Luthero.*

Wormes: he did anſwere them in this wiſe: *For as much as I am ſent-for, I am reſolued and certainly determined to enter Wormes, in the name of our Lord Ieſus Chriſt, although I knew there were ſo many diuels to reſiſt me, as there are tyles to couer all the houſes in Wormes: Fox* Martyr. fol. 776. And B.[i] *Latymer* being brought to the ſtake, was ſo wel aſſured, that Chriſt euen by his weakeneſſe ſhould *rule in the middeſt of his enemies*, as that vpon the kindling of the firſt fagot, hee ſaid to his fellow martyr, Biſhop *Ridley: Courage brother Ridley, we ſhal (by Gods grace) this day light ſuch a candle in England, as I hope ſhall neuer be put out againe.*

[i] *Mr. Fox in his martyrdome.*

In the day of thy power, ſhall the people offer thee freewill offrings] Chriſt (by the preaching of his word) ſubdueth vnto himſelfe a good and a great people. Good, *They ſhall offer thee free-will offerings with an holie worſhip.* Great, *The dew of thy birth is of the wombe of the morning.* In the daies of *thy power*, [k] that is, in the daies of thy ſolemne aſſemblies, in the daies of thy [l] Goſpell, vntill thou ſhalt ouercome thine enemies with the [m] ſpirit of thy mouth, and aboliſh thē with the brightnes of thy cōming: *thy people ſhall offer free-will offerings vnto thee,* [n] not enforced by law, but cōming out of loue: not out of faſhion or factiō, but in pure deuotion and cheerefull obedience. They ſhall appeare before thee *with an holy worſhip*, or as our new tranſlation, *in the beauties of holineſſe:* that is, in thy [o] Temple, which is *a glorious Sanctuary*, Pſal. 29. 2. [p] Or in a holineſſe equalling the holineſſe of thy Sanctuary; for good Chriſtians are the temples of God, 1. Cor. 3. 16. Or by beauties of holineſſe, he meaneth happily the [q] Prieſts garment, inſinuating, that Chriſts elect people ſhould be named [r] *the Prieſts of the Lord, a choſen generation, a royall Prieſthood, an holy nation, a peculiar people, ſhewing foorth the vertues of him, that hath called them out of darkneſſe into marueilous light*, 1. Pet. 2. 9. The ſumme of all is, that the ſubiects of his kingdome ſhall appeare before him in [s] all kinde of

[k] *Caluin.*
[l] *Tremellius.*
[m] *2. Theſſ. 2. 8.*
[n] *Melanct. Mollerus. Tileman.*
[o] *Tremel. Wilcox.*
[p] *Agellius.*
[q] *Tileman. Melanchon. Mollerus.*
[r] *Eſay 61. 6.*
[s] *Genebrard.*

[t] *Bellarm.*

sanctitie, [c] resplendent in holinesse, and shining in good workes as lights in the world, Philip. 2. 15.

If all Christs people then *offer him free-will offerings with an holy worship*, hee will not abide such as are hypocrites, who serue the truth only to serue their turne, [u] taking his couenant in their mouth, & yet hate to be reformed. [x] To the petition *(let thy kingdome come)* wee must adioyne *thy will be done*, done *on earth, as it is in heauen*. Hee will (as S. [y] *Iohn* telleth vs) spue such out of his mouth as are neither hot nor cold, mungrils in religion, [z] halting betweene God and *Baal*, hauing (as the [a] Prophet speaks) a diuided heart, an heart and an heart, like the [b] Hares in *Bisaltia*, or § Partridges in *Paphlagonia*. [c] The way of Christ is so straite, that it will suffer no reeling to this side, or that side: if any halt in it, hee is like to fall off the bridge into the pit of eternall perdition. The Lord (for our example) hath inflicted heauie iudgements in all ages, vpon such as haue not vprightly walked, but halted before him: I will onely remember one, which happened vpon [d] *Castellanus*, who (hauing first inriched himselfe by the Gospell, and afterward forsaking the pure doctrine thereof, and turning againe to his popish vomite, so that hee persecuted the Christians in *Orleance*) by the hand of God was strickē in his body with a grieuous sickneſſe, vnknowne to the Physitians, the one halfe of his bodie burning as hot as fire, and the other being so cold as Ice, and so miserably crying and lamenting ended his life.

[u] *Psal. 50. 16.*

[x] *Bradford in a letter to the City of London.*

[y] *Apoc. 3. 16.*

[z] *1. Kings 18. 21.*

[a] *Hosea 10. 2.*

[b] *Aul. Gellius Noct. attic. lib. 16. cap 15.*

[c] *Bradford in a letter to Dr. Hill Physitian.*

[d] *Fox Mart. fol. 1911.*

The dew of thy birth is of the wombe of the morning.] A very difficult place, diuersly construed, either of *Christ himselfe*, or of *his gifts*, or of *his people*. First of Christ himselfe, and that in respect of his *Godhead*, and of his *Manhood*. Of his [e] *Godhead*, that the Father saith vnto him, *of the wombe* (that is, *of mine owne essence*) *before the early morning* (that is, *before the world was*) *thou hast the dew of thy youth*, or birth; noting his eternal generation before all worlds, as is shewed Prou. 8. 22. 23. 24. 25.

[e] *Chrysost. Hierome. Augustine. Euthym. in loc. Idem Ambrose de fide lib. 1. cap. 6. & Euseb. hist. lib. 1. cap. 4.*

And

And according to this sense the *Septuagint* Interpretors haue translated, *of the wombe before the morning starre begat I thee.* If it bee meant of his *Manhood*, it may bee [f] thus expounded, *of the wombe of the darke morning*, or Virgine, *thou hast the dew of thy birth.* If we will vnderstand it of his [g] gifts and grace, the plentifull and abundant *dew* of thy gifts and gladnesse aboue thy fellowes, was in thee *from the very wombe.* But because *Dauid* in this verse speakes neither of the person, nor of the gifts of the Messias, but of his subiects, I side with [h] our Diuines, who reade and interpret it after this sort, *thy youth*, or new-borne people, shal be to thee *as the morning.* By the preaching of thy word, thou shalt bring forth a people not only good, but also great, whose increase shall be so plentifull and wonderfull as the drops of the morning dew. For as the dew, that secretly falles from heauen abundantly, couereth and refresheth all the earth: so thy word, by the secret operation of the holy spirit, [i] *stilling as the dew, and as the showre vpon the herbes*, is that [k] immortall seede, by which an incredible number of children are begotten vnto God, ouer-spreading the face of the whole world, according to that of S. [l] *Iohn, To them hee gaue power to be the sonnes of God, euen to them that beleeue in his name, which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.* This exposition I take to bee most agreeable to the drift of our text, and to the words of our translation.

[m] *Non roris imber ante lucem argenteis*
tot vestit arua gemmulis,
Quàm multa cunctis gentium de finibus
ad te propago confluet.

The Lord sware and will not repent] Men (as *Paul* teacheth, Heb. 6.) sweare by him that is greater then themselues: but almightie God, as hauing none greater to sweare by, sware by himselfe to father *Abraham*, Genes. 22.16. *By my selfe haue I sworne* (saith the Lord) *because thou hast done this thing, and hast not spared thine onely sonne,*

[f] *See Tertull. lib. 5. cont. Mar. & Iustin. dialog. cum Tryphon. Galat de arcanis, lib. 3. cap. 17. Melanct. in loc.*
[g] *See Steuchus & Mollerus in loc.*
[h] *Bucer. Caluine. Mollerus. Tilman. Geneua gloss. Strigellius. Tremellius.*
[i] *Deut. 32.2.*
[k] *1. Pet. 1.23.*
[l] *Iohn 1.12.*
[m] *Buchanan Paraphras. in loc.*

sonne, therfore will I surely blesse thee, & will greatly multiplie thy seede as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the gate of his enemies, and in thy seede all the nations of the earth shall be blessed. This oath is repeated and renewed againe vnto *Isaac*, Genes. 26. 3. *The Lord appeared vnto him, and said, I will performe the oath which I sware vnto Abraham thy father.* And the seruants and Saints of God euer highly reuerenced and esteemed this oath. *He* (saith our [n] Prophet) *is the Lord our God, he hath alway been mindfull of his couenant and promise, that hee made to a thousand generations, euen the couenant that hee made with Abraham, and the oath that he sware to Isaac.* And Ierem. 11. 4. *Thus saith the Lord, ye shall be my people, and I will be your God, that I may confirme the oath, which I haue sworne vnto your fathers.* And *Zacharias* in his hymne, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, &c. As he spake by the mouth of his holy Prophets euer since the world began, &c. performing that oath, which he sware to our forefather Abraham.*

[n] *Psal.* 105. 8.

It was in the Lord great mercy to giue his word, that hee would in the fulnes of time send his Sonne for the redemption of the world, saying, *The seede of the woman shall breake the Serpents head:* but it was assuredly greater mercie to sweare by his [o] holinesse, that he would performe this promise. God is truth, and we haue good cause to beleeue him vpon his word, who made vs and all things else by his [p] word: but yet for our better assurance, being desirous *more abundantly to shew vnto the heires of promise the stablenes of his counsell, bound himselfe with an oath, that by two immutable things, in which it was impossible for him to lye, we might haue strong consolation.* Heb. 6. 18.

[o] *Psal.* 89. 34.

[p] *Psal.* 33. 9.

These two things are his word, and oath. His word is true, Psal. 33. 4. *I* (quoth the Lord) [q] *haue spoken it, and I will performe it,* [r] *God is not as man, that he should lye; neither*

[q] *Ezech.* 37. 14.
[r] *Numb.* 23. 19.

ther as the sonne of man, that hee should repent: hath hee said, and shall hee not doe it? and hath hee spoken, and shall he not accomplish it? [f] *Heauen and earth shall passe away, but not one iot of his word shall passe away, till all things bee fulfilled.* And if his bare word be thus immutable, then his * oath much more, which among men is an end of all strife, Heb. 6. 16. Behold then here the goodnesse of the Father of mercies, and God of comfort, who for our sake did not onely say, but also sweare, that Christ is our *Priest for euer.* Happie men are they who beleeue this promise, for that is [t] eternall life: but accursed are such as [u] neglect so great saluation. Hee that beleeues not God, maketh him a lyar (saith Saint [x] *Iohn*): Nay, seeing God hath bound his word with an oath, hee that beleeues not this record concerning his Son, doth accuse God of periurie. This ought to comfort vs in all our tentations, at the houre of death, and in the day of iudgment. For albeit we haue sinned against heauen, and against earth; against God in heauen, against our brethren on earth: although our sinnes are great for their number, and grieuous for their nature; yet let vs go [y] boldly to the throne of grace, that we may receiue mercy. For as much as wee haue such an high Priest, as is touched with a feeling of our infirmities, and saith, [z] *I am not come to call the righteous to repentance, but sinners,* and sweareth, [a] *as I liue, I desire not the death of a sinner*; let not any despaire, [b] though he haue denied Christ, as *Peter*; and betrayed Christ, as *Iudas*; and crucified Christ, as *Pilate.*

And will not repent] The passions of men are ascribed to God, *secundum effectum*, (as [c] *Aquine* speakes) but not *secundum affectum.* And so the Scripture speaking [d] grossely to mans vnderstanding, saith, that the spirit is [e] grieued, & that the Lord [f] repented he had made man, and [g] *Saul* King; and *Ionah* 3. 10. *God repented of the euil that he had said that he would doe to Nineueh.* The Lord in his secret counsell, is yesterday, and to day, and the same

[f] *Luk.* 21. 33. *Mat.* 5. 18.

* *Quoad nos.*

[t] *Ioh.* 17. 3.
[u] *Heb.* 2. 3.
[x] 1. *Epist.* 5. 10.

[y] *Heb.* 4. 16.

[z] *Mat.* 9. 13.

[a] *Ezech.* 33. 11.

[b] *Ferus postil. ser.* 5. *in Dom. septuages.*

[c] 1. *part. quæst.* 21. *art.* 3.

[d] *Rom.* 6. 19.
[e] *Ephes.* 4. 30.
[f] *Gen.* 6. 6.
[g] 1. *Sam.* 15. 11.

same also for euer, Heb. 13.8. But vnto vs men (in his reuealed word) hee seemes to put on affections of anger and griefe, [h] behauing himselfe as one who repents and grieues. Againe, God speakes in his reuealed word, somtimes conditionally, somtimes absolutely. His sentence concerning the destruction of *Nineueh*, was only conditionall, if they did not repent; according to that of the [1] Psalmist, *If a man will not turne, then hee will whet his sword.* And therefore when the Lord saw the workes of the men of Nineueh, that they turned from their euill waies, he turned away his wrath from them. *Et sic Deus* (as one pithily) *non vertitur, sed auertitur orationibus nostris.* But when Almighty God speakes absolutely, *thou art my sonne*, and as in our text categorically, *thou art a Priest for euer*, &c. he will not repent, nor [k] alter the thing which is gone out of his mouth. See S. *Augustine de diuersis quæst. ad Simplicianum lib. 2. quæst. 2. Rupert. Caluin in caput 3. Ionæ.* Augustin. *D. Incognit. Bellarmin & alios in loc.*

[h] *Placid. parmen.*

[1] *Psal. 7. 13.*

[k] *Psal. 89. 34.*

Thou art a Priest for euer] The Lord teacheth vs how wee should sweare, by precept, and paterne. By precept, Ierem. 4. 2. *Thou shalt sweare in truth, in iudgment, and in righteousnesse.* Where [l] Diuines obserue, that these three vertues ought to bee the companions of all our oathes. *Iudgment* forbids all rash & idle swearing; *truth*, all lying and false swearing; *righteousnesse*, all blasphemous and vngodly swearing by the creatures. God, (according to this precept) sweareth himselfe heere; hee sweares in *righteousnesse*, as swearing *by himselfe*, being both omnipotent, and omni-scient: *in truth*, for that *hee will not repent*: *in iudgement*, saying to his Sonne, *thou art a Priest for euer.* [m] When he spake before of Christs kingdome, he said onely, *sit thou at my right hand:* but now treating of Christs Priesthood, hee *sweares:* [n] insinuating that the priesthood of Christ is of exceeding great consequence; for the Lord (instructing vs how we may sweare by his owne example) sweares not in any trifling

[l] *Hierom. in loc. & Thomas 22æ. quæst. 89. art. 3.*

[m] *Agellius in loc.*

[n] *Caluin in loc.*

trifling case, but for the confirmation of a serious and necessarie truth of a most high nature.

Let vs examine therefore how Christ is *a Priest for euer*. An high Priest (as the o Scripture defineth) *is a person called of God from among men, that hee may offer both gifts and sacrifices vnto God for the sins of men*. Such an high Priest is Christ, immediately called of God, in that he said, *thou art a Priest*, and hee gaue himselfe for vs, to be both an p offering, and a sacrifice of a sweet smelling sauour to God, Ephes. 5. 2. q He is the reconciliation for our sins, and as an aduocate with the Father in the Court of heauen, euer pleading the merit of his oblation and obedience, the sole mediator betweene God and man. 1. Tim. 2. 5. and he is a Priest *for euer*, because with one offering hee consecrated for euer, them that are sanctified, Heb. 10. 14. The powerfull operation of his passion endureth for euer, being the r Lambe slaine from the beginning of the world, and bleeding (as it were) to the worlds end. Saint *Paul* in his Epistle to the Hebrewes, hath vnfolded this part of our text so fully, that (as s *Hierome* speaks) it is superfluous to bring an after (or other) interpretation. I will here rest onely in his Commentarie, consisting of two points especially:

the { 1. Shewing the difference betweene the Priesthood of *Aaron*, and Christ.
2. Describing the resemblance betweene the Priesthod of Christ, and *Melchisedech*.

o *Heb. 5. 1.*

p *See epist. 3. Sund. in Lent.*

q *1. Ioh. 2. 2.*

r *Apoc. 13. 8.*

s *In loc.*

1. The Priesthood of *Aaron*, with all the sacrifices and ceremonies belonging thereunto, was nothing else but a type of things to come: the t tabernacles and holy places, were figures of the true Sanctuarie; the diuers washings, and other carnall rites, were similitudes of heauenly things. In a word, the whole Law had the shadow of good things to come, but not the very substance of the things, Hebr. 10. 1. But Christ is the u body of the shadow, and his Priesthood the truth of *Aarons* type.

t *Heb. 9.*

u *Coloss. 2. 17.*

Ioh.

Ioh.1.17. *The Law was giuen by Moses, but grace and truth came by Iesus Christ*, as being our onely *Priest* appeasing the wrath of God, and taking away the sinnes of the world; for [x] among men there is giuen no other name vnder heauen, whereby wee must bee saued. And therefore the holy Fathers in their killing of beasts, and sprinkling of blood, had euer an eye to the sheadding of Christs blood on the Crosse, beleeuing that his blood should [y] cleanse them from all their sinnes, and [z] not the blood of goates, and calues, and buls. And the Prophets in their Sermons vsually taxe their hypocrisie, who neglecting spirituall deuotions, and faith in Christ, onely rested and trusted in outward oblations. [a] *What haue I to doe with the multitude of your sacrifices (saith the Lord) I am full of the burnt offerings of lambes, and of the fat of fed beasts, I desire not the blood of bullockes, nor of lambes, nor of goates, incense is an abomination vnto me, my soule hateth your new moones, and your appointed feasts, all of them are a burthen vnto me, & I am weary to beare them.* And Mich.6.7. *Will the Lord be pleased with thousands of Rammes, or with ten thousand riuers of oyle?* nay, the sacrifice best accepted of God, is a troubled spirit; a broken and contrite heart, O God, shalt thou not despise. Psal.51.17.

x *Act.4.12.*

y 1.*Ioh.1.7.*
z *Heb.9.12.13.*

a *Esay 1.11.*

2. The Priesthood of *Aaron*, and the kingdome of Israel were distinct offices and incompetible; the Priest vnder the law might not incroch vpon the royalties of the King, nor the King execute the Priests office: for when [b] *Vzziah* the King went into the Temple of the Lord to burne incense; the Priests of the Lord withstood him, and said vnto him, *It appertaineth not vnto thee (Vzziah) to burne incense vnto the Lord, but to the Priests, the sonnes of Aaron, consecrated to this office. Go forth of the Sanctuarie, for thou hast transgressed: and Vzziah the King was a leper vnto the day of his death.* But Christ is both a Priest, and a Prince, the Scepter and the Miter meet together in him.

b 2.*Chro.26.16.*

3. *Aaron*,

3. *Aaron, Eleazar*, and [c] euery high Priest vnder the Law, did enter into the holy place by the blood of goats and calues, which hee did offer for himselfe, and for the sinnes of the people. But Christ our Priest, entred into the most holy place by his owne blood, and obtained eternall redemption for vs, Heb. 9. 12. He [d] gaue himselfe for our sinnes, that he might deliuer vs from this present euill world. It was impossible, that the blood of buls and goats should take away sinnes, Heb. 10. 4. He therefore did [e] offer his owne body, redeeming his Church euen with his owne [f] pretious blood.

[c] *Leuit.* 16.

[d] *Galath.* 1. 4.

[e] *Ephes.* 5. 2.
[f] 1. *Pet.* 1. 19.

4. *Aaron* was annointed with an [g] oyle made of pleasant spices and balsame: but God hath annointed Christ with oyle of gladnesse, Psal. 45. 8. The spirit of the Lord (quoth [h] he) hath annointed me, that I should preach the Gospell vnto the poore, and hath sent mee, that I should heale the broken hearted, &c.

[g] *Leuit.* 8. 12. *Psal.* 133. 2.

[h] *Luk.* 4. 18, 21.

5. *Aaron*, and euery high-Priest of the Iewes, offered vp sacrifice, [i] first for his owne sinnes, and then for the people. But Christ as being holy, blamelesse, vndefiled, Hebr. 7. 26. who knew no sin, 2. Cor. 5. 21. who did [k] no wickednesse, neither was any deceit in his mouth, offered vp himselfe onely for our sins; hee was wounded for our transgressions, he was broken for our iniquities, he carried our sorrowes, and with his stripes are we healed.

[i] *Leuit.* 16. 6. *Hebr.* 7. 27.

[k] *Esay* 53. 9.

6. *Aaron* and his successors were Priests of the Iewes, and tied only to the Temple of [l] Hierusalem: but Christ is for all persons, and all places, at all times, a *Priest for euer*, an vniuersall Bishop of our soules, as he told the woman of [m] Samaria, *the houre commeth, and is now, when ye shall neither in this mountaine, nor at Hierusalem worship the Father; but the true worshippers shall euery where worship him in spirit and truth.*

[l] *Deut.* 12. 11. *Iohn* 4. 20.

[m] *Iohn* 4. 21.

7. *Aaron*, and other Priests vnder the Law, were made without swearing of an oath; but Christ is made by an oath, by him that said vnto him, *the Lord hath sworne*

sworne, and will not repent, thou art a Priest for euer, after the order of Melchisedech, Heb. 7. 20. 21.

8. *Aarons* Priesthood was temporarie, but the Priesthood of Christ is *for euer*. *Eleazar* succeeded *Aaron*, and *Phineas Eleazar*, and so downward: for among the [n] Iewes many were made Priests, because they could not endure by reason of death: but Christ, because hee endureth for euer, hath an euerlasting Priesthood. The Iewes haue now [o] neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense, for the Lord *repented*, [p] that is, changed *Aarons* Priesthood: but Christ (as our text hath it) is consecrated by God the Father *a Priest for euer*. None can succeed him, hee will not giue his glory to another, Esay 42. 8. and therefore the blasphemous opinion of the [q] Papists is detestable, who make the Pope successor vnto *Peter*, and *Peter* the successour vnto Christ, in his Priesthood. So they prate, print, and paint in their [r] Catalogues of the Romane Bishops.

I will not dispute this point after *Paul*, Hebr. 7. 25. concluding peremptorily that Christ, and onely Christ is able perfectly to saue them, that come vnto God by him, seeing he liueth euer to make intercession for them, [s] as that learned man and martyr, *Iohn Lambert*, in his greatest agonie, *none but Christ, none but Christ*. All the *Peters*, and Peeres, and Popes in the world, which euer haue been, are, and shall be, cannot sacrifice so much as may satisfie God for the sin of one poore soule. Christ alone is our *Priest for euer*, at whose *right hand*, God the Father standeth assistant, to [t] performe whatsoeuer he hath either said or sworne to him, euen to the confusion of *Kings*, and all other great enemies *in the day of his wrath*.

And surely this clause, *for euer*, (as that holy Martyr of God [u] *Iohn Bradford*, obserued) euidently shewes that the Popish Masse is a most iniurious enemie to Christ, in respect of his Priesthood and sacrifice. The Priest-

[n] *Heb.* 7. 23.

[o] *Song of the three Children. vers.* 38.

[p] *Bellarmin. de cultu sanct. cap.* 10. §. *secundo respondet.*

[q] *See Tileman. Heshusius in loc.*

[r] *In fine Chron. Marian. Scot. & Mart. Polon.*

[s] *Fox Martyr. fol.* 1027.

[t] *Genebrard in loc.*

[u] *Fox Mart. pag.* 1271.

Priesthood of Christ is an euerlasting Priesthood, and such a function as cannot goe to another: but the Masse doth vtterly put him out of place, as though hee were dead for euer, and so God were a lyar, who said hee should liue for euer. Againe, it is a pernitious enemie to his sacrifice, for, to re-iterate a thing once done for the full accomplishing of the end, wherefore it was begun, declareth imperfection of the same thing before; but the Masse-priests re-iterate the sacrifice of Christ once done, for the end wherefore it was begun (that is, for propitiation and remission, *à pœna & culpa*) *ergo*, the Masse-priests make Christs oblation imperfect, and deny that the vertue thereof endures for euer. See Epistle Sun. 5. in Lent.

I come now to the parallel of *Dauid*, shewing the resemblance betweene *Melchisedech* and Christ. This *Melchisedech*, as *Paul* (Hebr. 7.) reports out of *Moses*, Genes. 14. *was King of Salem, and the Priest of the most high God.* So Christ is described in this present Psalme, to be both a King and a Priest, *the King of Salem*, that is, of [x] Hierusalem aboue, Gods owne Citie, which is the mother of vs all. And *the Priest of the most high God*, in giuing himselfe for vs both an offering and a sacrifice of a sweete smelling sauour to God. In old time before the Law, the kingdome & Priesthood appertained by birthright vnto the eldest sonne: for so [y] Diuines haue gathered out of the words of *Iacob* vnto *Reuben*, Genes. 49. 3. *Reuben, thou art my first borne, my might, and the beginning of my strength, the excellencie of dignitie, and excellencie of power*, that is, *primus in regno, & primus in sacerdotio*. But these two functions were seuered vnder the Law, the kingdome being conferred vpon *Iuda*, the Priesthood vpon *Leui*. So that Christ our Priest and Prince conioyning both againe in his own person, abrogated the forme and frame of *Moses* Common-weale.

[x] *Galat. 4. 26.*

[y] *Hierom. quæst. seu. tradit. Hebraic. in Gen. tom. 3. fol. 226. Dio. Carthus. Em. Sa, Vatablus in Gen. 49. & Tileman in loc.*

2. *Melchisedech* is by interpretation *King of righteousnes*: so Christ is not only righteous in himselfe, iudg-

ing his folke righteously, Psal.67 4 righteous in all his waies, and holy in all his workes, Psal.145.17. but also making vs iust and holy before God, [z] *The Lord our righteousnes,* [a] *made vnto vs wisedome, and righteousnes, and sanctification, and redemption.*

[z] *Ieremy* 23.6.
[a] 1.*Cor.*1.30.

3. *Melchisedech* is *King of Salem*, that is, King of peace: so Christ is the [b] Prince of peace, [c] reconciling vs vnto God, and God vnto vs, preaching peace to the Gentiles, who were strangers a farre off; and vnto the Iewes, who were Citizens in the Common-wealth of Israel, and so breaking downe the stop of the partition wall, hath made of both, one. For it pleased the Father that in him all fulnesse should dwell, and by him to reconcile all things vnto himselfe; and to set at peace, thorough the blood of his Crosse, both the things in earth, and the things in heauen, Coloss.1.19.20. And heere note, [d] that Christ is first a King of righteousnesse, and then a King of peace; for he giueth vs first righteousnes, and then peace. So *Paul* expressly, Rom.5.1. *Being iustified by faith, we haue peace toward God, thorough our Lord Iesus Christ.*

[b] *Esay* 9 6.
[c] *Ephes.*2.16.
[d] *Lombard. Aquin. Anselm in Heb.*7

4. *Melchisedech* is said to bee *without father, and without mother*; [e] not that he was in deed so, but for that the Scripture concealeth his genealogie: so Christ [f] as man was *without father*, and as God *without mother*. Nay Christ as God was *without kindred, hauing neither beginning of his daies, neither end of life*, being *Alpha* and *Omega*, the first and the last, Apocal.1.11. No God before him, or after him, Esay 43.10.

[e] *Theophylact. Primasius in Heb.*7. *& Chrysost. in loc.*
[f] *Hierome. Agellius in loc.*

5. *Melchisedech* blessed *Abraham*, and receiued tithes of him, and so consequently was greater then *Abraham*, because *without all contradiction the lesser is blessed of the better*. And so Christ is greater then *Abraham*, as *blessing him that had the promises*. [g] *Abraham* reioyced to see my day (saith our Sauiour) and he saw it, and was glad.

[g] *John* 8.56.

6. *Melchisedech* refreshed *Abraham* and his armie, returning

returning from the slaughter of the Kings, with [h] bread and wine: so Christ feedeth and cherisheth his souldiers, fighting vnder his banner against the world, the flesh and the diuell, euen with his owne [i] flesh and blood, represented in his holy Supper by [k] bread and wine. *Melchisedech* gaue bread and wine to *Abraham*, he did not offer it vp vnto God, as the [l] Latin Fathers vsually reade, *protulit non obtulit*. And therefore the [m] Papists abuse this place, when in the Masse they offer vp the bread vnto God, which is to be communicated vnto men. Christs Supper was ordained to be receiued of vs, in the memoriall of his death, for the confirmation of our faith, that his body was broken for vs, and his blood shed for our sinnes; [n] but in the Masse there is no receiuing, because the Priest keepeth all to himself alone. Christ saith, *Take, eate*: but the Priest, *gape, pepe*. The Masse-priests are grosse lurchers at the Lords table; for first they take away the wine frō the laitie, which is contrary to Christs owne voyce, *Drinke yee all of this*. And as for the bread, they giue it not in euery Masse to the people, but only at certaine times in the yeere, and then also not so [o] great an host or cake as themselues eate, and that without either breaking on their part, or touching of the people. So their Masses vpon the point are Massacres of Christ, a new killing and sacrificing of him againe, so much as lieth in their power.

He shall iudge among the Heathen, he shall fill the places with the dead bodies] [p] Some construe this of Christs iudgement on the last day; for we beleeue that hee shall *come againe to iudge the quicke and the dead*, hee shall *in that day of his wrath fill the pits of hell with the bodies* of the [q] reprobate, and *smite in sunder the heads* of all such as haue lifted vp their heads against him. [r] Other haue better expounded this of his present iudgement in protecting his followers, and in punishing his foes: for Christ is described here by the Prophet as a valiant conquerour ouer his enemies. He shall rule not among the

[h] *Gen.14.18.*

[i] *Iohn 6.55.*
[k] *Matth.26.26.*

[l] *Apud Chemnit. exam. Con. Trident. part. 2. pag. 171.*
[m] *Caluin in loc.*

[n] *Bradfords letter to his mother apud Fox, Mart. fol. 1476.*
[o] *A monument hereof in the Church at Stelst a Burg in Germany, about 20. miles from Jansprucke.*

[p] *Theodoret. Euthym. Turrecremat.*

[q] *Bellarmine.*
[r] *Caluine. Tileman. Tremellius.*

Iewes only, but among the Heathen also, [r] iudging the world with righteousnes, and the people with his truth. *He shall fill al places with the bodies* of his aduersaries being *dead*, and *smite in sunder*, with his power and might, *the heads, euen Kings*, and other chiefe gouernours of his enemies. [t] *Augustine* doth interpret this in the better part, glossing it thus: *Implere ruinas, est edificare quod cecidit: & conquassare capita, humiliare superbos ad salutem per contritionem,*

He shall drinke of the brooke in the way] This may haue a double construction. Either thus, *he*, that is, the Messias, *shall drinke of the brooke* which shall be made of the blood of his foes: [u] as if he should haue said, There shall be so much blood shed, that the Conquerour may drink (as it were) of a riuer of blood, in the way as he pursueth his enemies. The like phrase wee finde, Numb. 23. 24. [x] Or else it is a similitude taken from puissant and mightie Captaines, who egerly pursuing their enemies, stay not vpon dainties or pleasures, but content themselues with floods and brookes which they finde in their passages, as they follow the chase. And therefore hee shall *lift vp his head*, as hauing a full victorie to his aduancement and exceeding glorie: for so this manner of speech is vsed, Gen. 40. 13. 20.

[r] *Psal. 96. 13.*

[t] *In loc.*

[u] *Bucer. Mollerus. Vatablus.*

[x] *Caluin. Tremel.*

PSALM.

Psalme 132.

Lord remember Dauid, and all his troubles, &c.

THis hymne consists of two parts: a { Prayer, for the Prince, Priests, & people, with a commemoratiō of their zeale to Gods holie worship and seruice, from the 1. to the 11. verse. Promise, made by God particularly to *Dauid* and his seede, as also generally to the whole Church, as the ground of the prayer, from vers. 11. to the Psalmes end.

The penner of this Psalme prayes for the [y] King first as the chiefe, *Lord remember Dauid.* And then afterward for his state, both [z] Ecclesiasticall and Ciuill, the Church and Common-weale. The Church, *Arise O Lord into thy resting place*, that is, thy Temple, *let thy Priests bee clothed with righteousnes.* The [a] Common-weale, *Let thy Saints sing with ioyfulnes, &c.* The which is answerable to the Suffrages in our Liturgie, *Indue thy Ministers with righteousnes, and make thy chosen people ioyfull.* And happily the Church of England aimed at this Prayers' order, in the composition of the *Letanie*; where praying more particularly, wee beseech God in the first place to blesse *our most gracious King and gouernour.* In the next, to blesse the whole Clergie, *Bishops, Pastors, and Ministers:* and then all degrees of the Laitie, superiours, as *the Counsell, Nobilitie, Magistrates:* and inferiours, *all the people.*

Satan is called by [b] Christ *a lyar, and a murtherer from the beginning*, euer busily labouring to destroy both our soule with vntruths, and our bodies with murthers. [c] Against these two policies and kingdomes of the Diuell, almightie God hath erected other two kingdomes, the

[y] *Bucer. Wilcox.*
[z] *Luther. Mollerus. Strigellius.*
[a] *Tileman.*
[b] *Iohn 8.44.*
[c] *Luther in loc.*

politike state to fight against murthers: and the Priesthood to fight against false doctrine and heresies. So that *Dauid*, and all other Kings in gouerning the Commonwealth, ought to performe their best endeuours, that their subiects may leade [d] *a quiet and a godly life*. Quiet, as being free from mutinies and murthers: godly, as being free from heresies and lyes. And these two kingdomes, although they be farre vnlike, are so ioyned together, that the one cannot stand without the other. For where politike peace is wanting there pietie cannot bee maintained without great danger: and where the word of God is wanting, there can bee no sound and secure peace. Policie serueth the Church, and the Church preserueth policie. The Priests and Preachers are said in the 17. verse of this Psalme, to be *deckt with saluation*, that is, the ministration of the word, whereby they [e] saue themselues, and those that heare them. And in this respect called [f] *sauiours*, Obadiah 21. as being helpers and labourers together with God, who saueth, 1. Cor. 3, 9.

But that part of this Hymne concerning the promise, concerneth our present feast especially. *The Lord hath made a faithfull oath vnto Dauid, &c.* The Papists (in the first verse, *Lord remember Dauid with all his afflictions*; and in the tenth verse, *for thy seruant Dauids sake, turne not away the presence of thine annoynted*) dreame that *Salomon* and the people did pray to God, that he would heare them at *Dauids* intercession, and for his merits; and thereupon establish inuocation of Saints, and praying to the dead. But our [g] Diuines answere, that *Dauid* is not here to bee taken absolutely for his person onely: but as hauing the couenant, and clothed (as it were) with the promises of God. For *Dauid* neuer entreated God to be heard for his owne merits, but on the contrary crieth, [h] *Enter not into iudgement with thy seruant, for in thy sight shall no man liuing be iustified*. Neither did the Church here desire to be heard for *Dauids* sake, but for the promise made to *Dauid*. And their meaning is briefly this,

[d] 2. *Tim.* 2. 2.

[e] 1. *Tim.* 4. 16.

[f] *Caluin. Ribera. Vatablus in Obad.*

[g] *Luther. Mollerus. Caluin. Tileman. Strigellius.*

[h] *Psal.* 143. 2.

O Lord God we pray vnto thee for the kingdome, not counting our ſelues in any ſort worthie that we ſhould be heard: but (as [i] *Daniel* ſpeakes) *we preſent our ſupplications before thee, truſting in thy great and tender mercies*, and in that thou haſt promiſed to *Dauid*, to wit, that our kingdome ſhall endure for euer. So *Moſes* prayed, [k] *Remember Abraham, Iſaac, and Iſrael thy ſeruants, to whom thou ſwareſt by thine owne ſelfe.* He doth not inuocate *Abraham, Iſaac, and Iacob*, as the Papiſts imagine fondly: but hee doth alleage Gods holy couenant made to them, as touching their ſeed and poſteritie. For how could God be put in mind of theſe promiſes better, then by reciting thoſe perſons to whom God hath made thē? Here then is a notable preſident for vs, ẏ when we pray, we ſhould appeare before the ſeate of God as wretched and miſerable ſinners, not truſting vpon our owne merit, but clothed (as you would ſay) with his mercie; not as he who bragged, [l] *I faſt twice in the weeke, I giue tithe of all that euer I poſſeſſe:* but as he who ſaid, *Lord remember thy promiſes*; for the promiſes of God are nothing elſe, but mercies and compaſſions offered freely vnto vs in Chriſt.

[i] *Dan.9.18.*

[k] *Exod.32.13. Deut.9.27.*

[l] *Luke 18.12.*

Faith is neceſſarily required in prayer, (*for* [m] *how ſhall any call on him, in whō they haue not beleeued?*) and faith is grounded euer vpon the ſure promiſes of God, who ſaith, [n] *I am the Lord thy God*, and ſo loued the world, that *he gaue his* [o] *only begotten ſonne, in* [p] *whom he is well pleaſed.* If then hee giueth himſelfe to be our owne, and his ſonne to be our owne, how ſhall hee not with himſelfe and his ſonne [q] giue vs all things alſo? *Verily, verily*, (ſaith our bleſſed Sauiour, that euer ſpake veritie) *whatſoeuer ye ſhall aske the Father in my name, he will giue it you*, Ioh.16.23. Theſe things ought to be taught diligently, becauſe Gods holie promiſes are *the* [r] *chiefe part of the Scripture, the true boſome and wombe wherein the Church is carried, and all her children the faithfull.*

[m] *Rom.10.14.*

[n] *Exod.20.5.*

[o] *Iohn 3.16.*

[p] *Matth.3.17.*

[q] *Rom.8.32.*

[r] *Luther in loc.*

Now the promise mentioned here touching the seed of *Dauid*, is categoricall and absolute, so farre forth as it concernes Christ, *of the fruit of thy body will I set vpon thy seat for euermore.* But as it concernes other of *Dauids* house, [f] hypothetical and conditional, *if thy children will keepe my couenant*, &c. In that which is promised and prophecied touching Christ, obserue

- The
  - Manner of the promise, *the Lord hath made a faithfull oath vnto Dauid, and he shall not shrinke from it*, vers. 11.
  - matter of the promise,
    1. That the Messias is to bee borne of *Dauids* seed, *of the fruit of thy body.*
    2. That the Messias is to sit on *Dauids* seate, *shall I set vpon thy seate.*

The Lord hath made a faithfull oath] Men vse to sweare by him, that is greater then themselues, Hebr. 6. 16. that is, by God; and that for [e] three causes especially. 1. Because God is greater then themselues in credit. 2. Greater then themselues in knowledge. 3. Greater then themselues in power. Men by sinne haue lost their credit, and therefore doe they pawne the credit of God, which is truth it selfe; and in cases of necessity, for want of other sufficient proofe, God is content to pledge his truth for honest men, who meane well. All men are by nature [u] lyars, and [x] onely God is good and true, wherefore men vse to sweare by him, as being greater in [y] credit.

2. An oath is for the manifestation of a secret truth or intention of the heart: for to sweare in things apparant, is to take the name of God in vaine. But God alone is the searcher of the [z] heart and [a] reines; and therefore men vse to sweare by him, as greater in [b] knowledge.

3. If a man violate his oath and forsweare himselfe, the wrong is done directly vnto God, his truth is falsified, his witnesse abused, his name blasphemed, and therefore

[f] *Placidus, Luther. Mollerus. Gualtherus.*

[e] *Caluin. & Marlorat. in Heb. 6. 16.*

[u] *Psal. 116. 10. & Psalm. 62. 9.*
[x] *Mark. 10. 18.*
[y] *Primasius, Lombard. in Heb. 6.*

[z] *2. Chron. 6. 30.*
[a] *Psalm. 7. 10.*
[b] *See Thomas 22a quæst. 89. art. 1.*

fore men sweare by him, as being greater in power, [c] that he may take vengeance on such wretches as dare wrong his sacred Maiesty.

But God as hauing none greater to sweare by, sware by himselfe to father [d] *Abraham, in thy seed all the nations of the earth shall be blessed.* This oath is renued againe to *Isaac*, Gen. 26. 3. and repeated often vnto *Dauid*. 2. Sam. 7. 12. 13. and 1. Chron. 17. 12. and 2. Chron. 6. 16. and remembred also by the Prophets, Esay 55. 3. Psalm. 89. 34. It was in him exceeding rich mercy, to giue his bare word, that he would in the fulnesse of time, giue his only begotten Sonne for the redemption of the world, saying, *the seed of the woman shall breake the serpents head:* but it was vndoubtedly greater mercy, for his seruants better assurance, to bind his promise with *a faithfull oath*, swearing by his holinesse that hee *will not shrinke from it*. See my notes vpon Psalme. 110. vers. 4.

Of thy fruit of thy body] Saint *Peter* expounds this of Christ, Act. 2. 30. for according to the flesh hee was the seed and sonne of *Dauid*. [e] *Irenæus*, and [f] *Augustine*, and [g] other Doctours note, that it is according to the Hebrew *de fructu ventris*, of the fruit of thy belly: not *de fructu femoris aut renum*. Because thy promised seed is *the seed of the woman*, Genes. 3. 15. *made of a woman*, Gal. 4. 4. hauing the materials of his body from his mother *Mary*, but his *formale principium*, from God the holy Ghost, agent in his admirable conception. And yet for as much as *Mary* was of *Dauids* house, it may bee said that her sonne was *the fruit of Dauids body*. For proofe whereof, it is said that [h] *Ioseph* put his hand vnder *Iacobs* thigh, and the seruant of [i] *Abraham* vnder the thigh of his master, because (saith [k] *Ambrose*) Christ our blessed Sauiour, was to proceed out of the loynes of *Abraham, Isaac, and Iacob*. For as Christians taking an oath in our time, lay their hands vpon some part of that sacred book wherein Christ is reuealed: so the Fathers in old time put their hands vnder the thighes of those Patriarches, of

[c] 2. *King.* 2. 23. 2. *Cor.* 1. 23.

[d] *Gen.* 22. 16. 18.

[e] *Lib.* 3. *cap.* 27.
[f] *In loc.*
[g] *Hugo in loc.*

[h] *Gen.* 47. 29.
[i] *Gen.* 24. 2.
[k] *De Abra. Patriar. lib.* 1. *cap.* 9.

of whom Christ was then to come. Moreouer, Sonnes are called *the fruit of the fathers venter*, as well as of the mothers; according to that of *Dauid*; 2. Sam. 16. 11. *Behold my sonne which came out of mine owne bowels, seeketh my life.*

Shall I set vpon thy seate] You haue heard, how Christ is the seed of *Dauid*; now let vs examine, how he sits on the seate of *Dauid*. Wee reade in the Gospels history, that hee [l] hid himselfe in a mountaine, when as the people would haue made him a King, and that hee professed openly before *Pilate*, [m] *my kingdome is not of this world*. [n] Answere is made, that by *Dauids seate*, is meant Hierusalem [o] aboue; not Hierusalem here below, mysticall Hierusalem, and [p] heauenly, not materiall and earthly. So the Lord, Psalm. 2. 6. *I haue set my King vpon mine holy hill of Sion*, that is, I haue made my begotten sonne ruler and head ouer the whole Church, of which Hierusalem is a figure. *Sion*, and *the seate of Dauid*, are to bee construed here *typically*, not *topically*. For Christs high and holy kingdome is internall and spirituall, not externall and temporall. [q] It is *hic*, not *hinc*; in the world, but not of the world. By the preaching of his word, which is the scepter of his kingdome, hee rules in the [r] middest of his enemies, and makes them all his foot-stoole, conuerting such enemies as appertaine to Gods election, and confounding such enemies, as are the sons of perdition; his Gospell is vnto the one, the [s] sauour of life vnto life; and to the other, the sauour of death vnto death. See my notes vpon the 110. Psalme 2. and third vers.

[t] As his kingdome is not of the world; so the faithfull his voluntarie subiects are not of the world, Ioh. 17. 16. you were of the world (saith our Sauiour to his followers) but I haue chosen you out of the world, Ioh. 15. 19. As his kingdome is spirituall, euen so they bee [u] led by the spirit in [x] all things. And therefore when you come into Gods house, to be made partakers of his holy word

[l] *Ioh.* 6. 15.

[m] *Ioh.* 18. 36.
[n] *D. Incognitus.*
[o] *Galath.* 4. 26.
[p] *Apoc.* 21. 2.

[q] *Augustin. & Theophylact. in Ioan.* 18. *See Recognit. Bellarmin. à pag.* 26. *ad pag.* 46.
[r] *Psal.* 110. 1. 2.
[s] 2. *Cor.* 2. 16

[t] *See August. in tract.* 115. *in Ioan.*

[u] *Rom.* 8. 14.
[x] *Ioh.* 2. 27.

word and Sacraments, open the doores of your eares, and gates of your hearts, that the y King of glory may come in, and so dwell in you, and raigne in you for euermore. Behold, hee standeth at the doore and knocketh, Apoc. 3. 20. Open and obey, that hee may set vp his kingdome in the parlour of thine heart. It is our daily prayer, *thy kingdome come:* the meaning whereof is briefly this, O heauenly father, let not Satan and sinne raigne in our soules, but rule thou by thy word and spirit, and so build in vs the kingdome of grace, and hasten the kingdome of glory.

y *Psal.* 24. 7.

The difference betweene our heauenly King, and earthly Princes is great. 1. Their dominions are limited, and the borders of their kingdomes bounded, their people numbred, & the time of their raigne prescribed. But Christ hath z all power in heauen and earth, he shall sit vpon the Throne of *Dauid* for euer, and of his kingdome there is no end, Luk. 1. 33.

z *Mat.* 28. 18.

2. Other Kings haue power onely ouer our bodies and goods: but Christs authority reacheth vnto the soule. Their sword is materiall, able onely to kill the body: but his sword is spirituall, proceeding out of his a mouth, able to destroy b both soule and body in hell, entring thorow euen vnto the diuiding asunder of the spirit, and of the ioynts, and the marrow, a discerner of the thoughts, and intents of the heart, Heb. 4. 12.

a *Apoc.* 1. 16.
b *Mat.* 10. 28.

3. Other Kings deriue their authority from him, Prouerb. 8. 15. *By me Kings raigne, by me Princes rule*; and stand accountable to him, *he standeth in the congregation of Princes, and iudgeth among gods*, Psalm. 82. 1. 2. But who shall say to the Lord of Lords, *Why doest thou so?*

4. Other Kings reward their fauourites and followers, onely with a few titles of honour, or with a few parcels of land, which are holden of them in *fee-farme, frank-almoign, Knights-seruice*, &c. They make not their vassals heires apparant to their kingdomes: but Christ our

our Lord maketh all his faithfull seruants no lesse then [c] Kings, and [d] heires of God, euen heires annexed with himselfe.

[c] *Apoc.1.6.*
[d] *Rom.8.17.*

If thy children will keepe my couenant] Literally this may be construed of *Dauids* owne children according to the flesh, [e] who succeeded him in his Throne, 1072. yeeres, vntill the Messias, (borne of his posterity) constituted an euerlasting kingdom without end. [f] According to this sense, the Lord saith, Ezech. 21.26. *I will take away the Diademe, and take off the Crowne, this shall be no more the same, I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he come, whose right it is, and I will giue it him.* His promise here concerning Christ, is absolute, but his promise touching other of *Dauids* house, conditionall: *If thy Children keepe my couenant, and my testimonies, that I shall learne them*[g]. If thou seeke the Lord (said *Dauid* to his sonne *Salomon*) *he will be found of thee; but if thou forsake him, hee will cast thee off for euer.* And therefore because *Dauids* posterity did not obserue his law, but follow their owne inuentions; hee made them (as we reade in the Bibles history) captiues of Captaines, and gaue their kingdome to another people: first vnto the bloodie Romans, and now to the barbarous Turkes; and so Hierusalem heretofore [h] *great among the Nations, and Princesse among the Prouinces, is made tributarie; shee dwelleth among the Heathen, and findeth no rest, among all her louers shee hath none to comfort her, all her friends haue dealt vnfaithfully with her, and are made her enemies.*

[e] *Mollerus.*
[f] *Caluin.*
[g] *1. Chron.28.9.*
[h] *Lament.1.1.*

Mystically the [i] Doctors applie this vnto the Children of Christ according to the spirit, *I will set vpon thy seate*, that is, ordaine Pastors and teachers, who shall *sit in thy chaire*, [k] that is, preach thy word and doctrine, for the [l] gathering together of the Saints, and edification of the Church euermore. This was verified in the blessed Apostles, as being made Princes in all lands. Psalm.45.17.

[i] *Arnobius. Cassiodorus. Hugo.*
[k] *So that kind of Speech is vsed, Mat.23.2.*
[l] *Ephes.4.11.*

In

In one word, [m] all true beleeuers in Christ are the sons of God, and babes in Christ, and hee hath (as [n] *Paul* speakes) raised vs vp together, and made vs sit together in heauenly places. His Charter is faire, Matth. 19. 28. *Verily I say vnto you, that when the sonne of man shall sit in the Throne of his Maiesty, ye which haue followed me in the regeneration, shall also sit vpon twelue Thrones, and iudge the twelue tribes of Israel.* And Apocal. 3. 21. *To him that ouercommeth will I grant to sit with mee in my Throne, euen as I ouercome, and sit with my Father in his Throne.*

[m] *Hierome.*

[n] *Ephes. 2. 6.*

The [o] wicked abuse the promises of God, applying them vnto themselues, which onely belong to the true Church, the seed of *Dauid*, according to the spirit. So the Papists abuse Christs promise, for establishing of the Popes tyrannie, [p] *the gates of hell shall not ouercome it,* and [q] *I will be with you alway till the worlds end.* Whence they conclude, that *Peters* boat (though it may be sometimes in danger) shall neuer bee drowned, and that the Pope (being the Churches head) cannot erre. [r] Whereas these promises concerne onely that Church which is *built vpon the Rocke Christ, and continueth in Saint Peters faith, obseruing all things our blessed Sauiour commanded*, as it is in our text, *If thy children will keepe my couenant and testimonies that I shall learne them.* But if the Bishop and Church of Rome dispense with Gods holy word, and despise his truth and testimony, teaching in stead of his infallible law, [s] *precepts of men, and doctrines of* [t] *diuels*: how shall this, or any the like promise belong to them?

[o] *Luther in loc.*

[p] *Matth. 16. 18.*

[q] *Mat. 28. 20.*

[r] *Dr. Fulke in Matth. 16. 18.*

[s] *Mat. 15. 9.*

[t] *1. Tim. 4. 1.*

So the wicked in a reprobate sense, who make their bellie their god, and commit all vncleannesse euen with greedinesse, abuse these sweet texts, *at what time soeuer a sinner*, &c. and, *Come to me all ye that are wearie and laden, and I will ease you*, &c. For this promise concernes only such as are *laden*, and feele the burthen of their iniquitie, hauing both a sight and a sense thereof, acknowledging

ledging that sinne is a [u] *labour* in accomplishing, and a *load* when it is accomplished. It appertaineth onely to such as *repent*, and that of *all their sinne*, and that *from the heart*, and *bottome of the heart*.

So the carnall Gospellers, in comming irreuerently to the Lords Table, without any deuotion, or due respect to that holy Sacrament, abuse the words of our blessed Sauiour, *This is my body*. For (as the godly Martyr [x] *Iohn Bradford* well obserued) the clause *take, eate*, is a precept; and the clause, *this is my body*, *a promise*, the bread and wine then are not vnto any *the body and blood of Christ*, except they first *eate and take*, and none can take and eate, but by [y] faith. A worthie receiuer therefore beggeth of God both a pardon of his faults, and an encrease of his faith. To conclude this point, in the law, the condition is, *do this and liue*: in the Gospell, *beleeue this and thou shalt be saued*. He that neglects the precept, and yet will chalenge the promise, deceiueth himselfe, hee shall not rest on Gods holy hil, and sit on his happie seat for euermore.

[u] *Euthym. in Matth.* 11.

[x] *In his last exam. apud. Fox, fol.* 1463.

[y] *Confess. Anglican. art.* 28.

PSALM. 2.

Why doe the Heathen so furiously rage together, &c.

This Ode may be diuided into 2. parts: the

1. Describes the wickednesse, and weaknes of such as bandie themselues *against the Lord, and against his annointed.*
   - Wickednesse, *furiously raging, standing vp, and taking counsell together.*
   - Weakenesse,
     - Implied in the word *why?*
     - Expressed in the clause, *Imagine a vaine thing.*
2. Sets downe Gods
   - Might, for their destruction, if they will not amend their manners, and assuage their malice, vers. 4.5.6.7.8.9.
   - Mercy, for their instruction, if they will once be so *wise*, as to *learne* his law, and to *love his sonne*, vers. 10. 11. 12.

Why doe the Heathen] By *Heathen*, are meant the Gentiles; by *people*, the Iewes; by *Kings*, the chiefe Monarches vpon earth; and by *Rulers*, their [a] priuie Counsellors of Estate. The *Gentiles*, as not hauing Gods law, *furiously rage together*, like [a] bruit beasts without vnderstanding. The Greeke word vsed by Saint *Luke*, Act. 4. 25. doth import fiercenesse and pride, as of horses that neigh, and rush into the battell. The *Iewes*, albeit they had Gods holy word, *imagined a vaine thing*, [b] because they

[a] *Bucer. Ro. Stephanus. Wilcox.*
[a] *Cassiodorus. Placidus. Tileman.*
[b] *Euthym.*

they were cunning rather in the sound, then in the sense thereof. The *Kings*, as men of might, *stand vp*, and the *rulers*, as men of wit and policy, *take counsell together*. And so men of all countries, as well the Iewes, as the Gentiles; and of all conditions, as wel Princes as people, bandy thēselues *against the Lord, & against his anointed*.

Now this may be construed [c] either of *Dauid*, or of the Messias. Of the Lords Christ, or of the Lord Christ. *Dauid* is the *Lords Christ*, as his annointed King ouer Israel, annointed thrice. First, in the middest of his brethren, 1. Sam. 1. 16. afterward in Hebron, 2. Sam. 2. lastly, before all the tribes of Israel, 2. Sam. 5. and he may be called *the sonne of God*,

Asa
- Man, for all of vs are *the* [d] *generation of God, it is he who made vs, and not our selues*, Psal. 100. 2.
- Great man, or King, for Princes are stiled *the* [e] *children of the most high*.
- Good man, or regenerate, for euery one that is new borne, *is* [f] *borne of God, and adopted his sonne, and made his heire*, Rom. 8. 15. 17.

[c] D. *Incognit. Caluin. Tremel.*

[d] *Act.* 17. 28.

[e] *Psal.* 82. 6.

[f] 1. *Ioh.* 3. 9.

How the *Heathen*, that is, the Philistims, and other strange nations, *furiously raged together against him*: how the *people*, that is, the Iewes of *Sauls* house *imagined vainely* to dethrone him: how the Captains *stood vp*, and states-men *tooke counsell together*, that they might *breake his bonds asunder, and cast away his cords from them*: how the Lord *that dwelleth in heauen laughed all his enemies to scorne*, saying, *yet haue I set my King vpon my holy hil of Sion*: you may reade in the second booke of *Samuel*, from the 2. to the 10. chapter.

But the blessed Apostles haue construed this of Christ, Act. 4. 24. *O Lord, thou art the God, which hast made the heauen and the earth, and the sea, and all things that are in them. Which by the mouth of thy seruant Dauid hast said, why did the Gentiles rage, and the people imagine vaine things*,

things? The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ. For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered themselues together, to doe whatsoeuer thy hand and thy counsell had determined before to be done. ᵍ First the *Princes* did plot, and afterward the *people* did act this insurrection. *Herod* the King sought to destroy Christ in his swadling cloutes, *he was troubled at the birth of Iesus, and all Hierusalem with him*, Matth. 2. 3. And the Rulers opposed Christ in the whole course of his life: so the text plainly, ʰ *Doth any of the Rulers, or of the Pharisies beleeue in him?* At his death all the Rulers Ecclesiasticall and Ciuill accorded in one. The *Gentiles*, ⁱ that is the Romane souldiers, by *Pilats* instigation, *furiously raged together*: and the *people*, that is the Iewes, by the counsell of the chiefe Priests & Elders, *imagined a vaine thing*. Yea but how can it be said plurally that *Kings assembled* against Christ? Answere is made by ᵏ some, that the plurall is vsed here for the singular. Or by *Kings* is meant *Herod* and *Pilate*, for *Herod* is stiled ˡ *King*, and *Pontius Pilate* was a ᵐ *Gouernour* vnder the Romane Emperour, and these Viceroyes had many petite ⁿ *Rulers* also subiect to their command. Or by *Kings* is meant *Herod senior*, who stood vp against Christ at his birth, Matth. 2. and *Herod Iunior*, who despised and mocked Christ at his death. Luk. 23. 11.

Or, as ᵒ *Chrysostome*, with *Herod* were ioyned the Diuell, and Death, and Sinne. All which are *Kings of the earth*. The Diuell is a King, ᵖ ruling in the ayre, the ᵠ Prince of this world, Luk. 11. 18. *If Satan be diuided against himselfe, how shall his kingdome stand?* And Death is a King, Rom. 5. 14. *Death raigned from Adam to Moses, &c.* And Sinne is a King too, Rom. 6. 12. *Let not sinne raigne in your mortall bodies, lest yee should obey the lust of it.* All these Kings assembled and tooke counsell toge-

ᵍ *Bellar. in loc.*

ʰ *Ioh. 7. 48.*

ⁱ *Euthym.*

ᵏ *Placidus. Incognitus. Agellius.*

ˡ *Matth. 2. 1.*

ᵐ *Matth. 27. 2.*

ⁿ *Ioh. 4. 46. Matth. 9. 18.*

ᵒ *In loc. Idem Euthym.*

ᵖ *Ephes. 2. 2.*

ᵠ *Ioh. 12. 31.*

ther against the Lord, and against his Christ. For as Christ consisted of humane flesh and a reasonable soule; so likewise hee had two sorts of enemies, one visible which assaulted his bodie, another invisible which assaulted his soule; spirituall wickednesse, Ephes. 6. 12. Here wee may behold and bewaile the blindnesse of the Iewes in our time, who (notwithstanding their most ancient [r] Rabbins applie this our text to the true Messias) expect him as yet to come.

[r] See Galatin. de Arcanis, lib. 3. cap. 7. & Bellar. in loc.

Lastly, for as much as Christ suffers in his [s] members, and [t] al that will liue godly, that they may be made [u] like to his image, must of necessitie suffer persecution; it may be construed of [x] Christians as well as of Christ, against whom al the wicked angels, [y] standing on the foure corners of the earth, are combined in a bloody league. The Gentiles at this day *furiously rage together*, and the Iewes at this day still *imagine vaine things*; at this day *the Kings of the earth stand vp*, as the Turke, the Pope, the Spanyard, and all their cruell agents. In a word, all Atheists, all Anti-christs, all Hypocrites, all Worldlings hurtle together against the Lord & his annoynted people. The true Church is a [z] lilie among thornes, a few harmelesse [a] lambes in the middest of many rauenous wolues, on every side compassed about with such as say, *Let vs breake their bonds asunder, and cast away their cords from vs.*

[s] 1. Iohn 3. 16.
[t] 2. Tim. 3. 12.
[u] Rom. 8. 29.
[x] Placidus. Bucer. Strigelius.
[y] Apoc. 7. 1.
[z] Cant. 2. 2.
[a] Luk. 10. 3.

1. We may learne from hence, [b] not to depend vpon the multitude for their number, because the people mutinously *rage together, and imagine vaine things* in their conuenticles: nor vpon the mightie for their countenance, because many *Kings of the earth stand vp, and Rulers take counsell together against the Lord and his Christ.*

[b] Wilcox.

2. We may know from hence, [c] whether wee are the *Lords annoynted*, or no. The [d] world loueth his owne; if then it hate Christ in vs, it is an infallible signe, that we are good [e] souldiers of the Lord, and not seruants of the world.

[c] Bucer.
[d] Iohn 15. 19.
[e] 2. Tim. 2. 3.

world. [f] The way to heauen is to saile by hell; if you will embrace Christ in his robes, you must not thinke scorne of him in his ragges; if you will sit at his table in his kingdome, you must first abide with him in his tentations; if you will drinke of his cup of glorie, forsake not his cup of ignominie. Can the head corner stone be reiected, and the other more base stones in Gods building be set by? You are one of Gods liuely stones, and therefore be content to be hewen and snagged, that you may be made more meete to be ioyned to your fellowes, suffering the snatches of Satan, and wounds of the world.

[f] *Bradford apud Fox Mart. fol.* 1490.

3. From hence wee may be well assured, that the sincere profession of the Gospell in reformed Churches, is the most incorrupt and pure religion, as being most opposite to the children of this world. The Masse (said holy [g] *Bradford*) doth not bite them, or make thē to blush, as preaching. And therefore the [h] Kings of the earth are drunken with the wine of the Babylonish whore's abominable fornication. In [i] Rome the humour of euery worldling is fitted, and each appetite may finde what to feede on. The mother of whoredomes is content to tolerate Iewes, and other vngodly wretches of diuers and aduerse faiths in her Countrey, but shee will not endure *Lutherans*. All things are lawfull in great Babylon, excepting this only, to professe the Gospell after the manner of Protestants. It is reported by reuerend [k] *Fox*, that certain Lawyers and Aduocates in *Prouince*, maintained openly, *that in a case of Lutheranisme, the Iudges are not bound to obserue either right or reason, order or ordinance, for they cannot erre, what soeuer iudgement they doe giue, so that it tend to the ruine and extirpation of such as are suspected Lutherans.*

[g] *In a letter to his mother.*
[h] *Apoc. 17. 2.*
[i] *Relation of religion. §. 13.*
[k] *Martyr. fol.* 860.

Hitherto concerning the wickednesse of such as oppose themselues against the Lord, and his annointed. I am now to speake of their weakenesse, implied in the word *Why?* [l] for by this interrogation he doth admire their follie: *non enim tam interrogantis, quàm deridentis.*

[l] *Stenchus. Genebrard.*

as a learned [m] expositor vpon the place. [n] If they be derided as vnwise, who shoote arrowes at the Sunne, and barke at the Moone; what errant fooles are they who fight against God, *dwelling in the heauen* of heauens, aboue Sunne and Moone, [o] who made the heauen, and earth, and Sea, and all things that are therein? Alas, all flesh is as the [p] grasse that withereth, and God is a [q] consuming fire readie to burne this stubble. [r] Man is like a thing of nought, but God is almightie, measuring the waters in his fist, and meating heauē with his spanne, and weighing the mountaines in skales, and the hils in a ballance, Esay 40.12. Man is in the hāds of God his maker, as the clay in the hands of the potter, Ierem. 18.6. Now shall the thing formed (saith [s] S. *Paul*) dispute with him who formed it? or man *imagine so vaine a thing, as to stand vp, and take counsell* against his Creatour? So that the Prophet here speakes as the [t] Poet,

Quò moriture ruis, maioraq́; viribus audes?
Quid tantum insano iuuat indulgere labori?

Or as [u] *Horace* begins an *Epod:*

Quò quò scelesti ruitis, aut cur dexteris
aptantur enses conditi?

He that dwelleth in heauen shall laugh them to scorne. Note here the great oddes and difference betweene God and his enemies: 1. He *dwelleth in heauen*, [x] but his greatest opposites are *Kings vpon earth*, vnsetled [y] pilgrimes in [z] earthly tabernacles and houses of [a] clay. 2. Whereas [b] man disquieteth himselfe *in vaine, raging, running, standing vp against the Lord and his annointed:* almightie God is said heere to *sit* in heauen at [c] rest and ease. 3. Whereas men imagine vainly to *breake his bonds, and cast away his cords:* God in a moment is able to *bruse them with a rod of iron, and breake them in peeces like a potters vessell.* Albeit they fret and fume neuer so much, he *shall laugh them to scorne, and haue them in derision.* As it is said of the monster [d] Leuiathan, *He esteemeth iron as straw, and brasse as rotten wood; the archer cannot make*

him

[m] *Agellius.*
[n] *Chrysost. Placidus.*
[o] *Acts* 4.24.
[p] *Esay* 40.7.
[q] *Heb.* 12.29.
[r] *Psal.* 144.4.
[s] *Rom.* 11.20.
[t] *Virgil. Æneid. lib.* 10.
[u] *Epod.* 7.
[x] *Caluin.*
[y] 1. *Pet.* 2.11.
[z] 2. *Cor.* 5.1.
[a] *Iob.* 4.19.
[b] *Psal.* 39.7.
[c] *Bucer.*
[d] *Job.* 41.18.

him flee, the stones of the sling are turned to stubble before him, and hee laugheth at the shaking of the speare. Now these things are said grossely for our capacitie, because the Lord in deede can neither laugh nor erie: yet the Scripture speaking after the manner of men, affirmes plainly that God is grieued at our faults, and that hee laugheth at our follies, *non secundum affectum*, (as the Schoole distinguisheth aptly) *sed secundum effectum*, in that he carrieth himselfe toward his enemies as one that *hath them in derision*. And this he doth in [e] two respects especially.

[e] *Calvin.*

1. For that he can at any time when he will, as it were *sportingly* pull downe such as stand vp against him, hee doth easily descrie their follie, suppresse their furie.

2. For that he suffereth his enemies in their rebelling and reuelling against his annointed, only *to play with his baite*, he hath (as he told [f] *Senacherib*) an hooke in their nostrils, and a bridle in their mouthes, he can, and he will (at his good pleasure) bring them back againe the same way they came. [g] *He that keepeth Israel* (howsoeuer hee seeme for a while to neglect his Church, and kingdome of his Sonne) *shall neither slumber nor sleepe*. He will (in his due time) speake with al such as combine themselues against his annointed; he will talke with them indeede, [h] *non verbis, sed verberibus*, as it is in the text, *hee shall speake to them in his wrath, and vexe them in his sore displeasure: he shall bruse them with a rod of iron, and breake them in peeces like a potters vessell*, and so shall hee make them a scorne to men and Angels: hee derides them, in that he sheweth all their plots and practises to be worthie [i] derision.

[f] 2. *King.* 19. 28. *Esay* 37. 29.

[g] *Psal.* 121. 4.

[h] *Bellarmine.*

[i] *Hierome.*

For first, if we construe this of *David*, he laughed all his enemies to scorne, saying, [k] *I annointed thee King ouer Israel, and deliuered thee out of the hand of Saul, and gaue thee thy Lords house, and his wiues into thy bosome, &c. and would moreouer (if that had been too little) giue thee such and such things, &c.* The which is in effect all

[k] 2. *Sam.* 12. 7.

one with our text at the sixth verse, *I haue set my King vpon mine holy hill of Sion.*

If we construe this of the Church, hee laugheth all her enemies to scorne, saying, [l] *I haue grauen thee in the palmes of mine hands, and thy walles are euer in my sight.* [m] *Feare thou not, for I am with thee, be not afraid thou worme Iacob, for I the Lord thy God will strengthen thee, and helpe thee, and sustaine thee with the right hand of my iustice. Behold, all they that prouoke thee, shall be confounded, and ashamed, they shall be as nothing, and they that striue with thee shall perish, for* [n] *hell gates shall not ouercome thee.*

If we construe this of Christ, he that dwelleth in heauen had all his enemies in derision, hee did vse these bad instruments for the effecting of his good ends: so the text, Act. 13.27. in putting to death the Lord of life, *they fulfilled all things that were written of him in the Prophets:* and Acts 4.28. *they did whatsoeuer Gods holy hand and counsell had determined before to be done.* All his enemies, as well spirituall as temporall, *imagined vainly.* The Diuell, and Death, and Sinne furiously raged against him on the Crosse: but hee did [o] openly triumph ouer them in the same Crosse. By death he did ouercome death, and open vnto vs the gate of life: for if death could not on this day, keepe him fettered in the graue his prison, it is euident that his power is vanquished; and if death bee conquered, it followes necessarily, that sin, which is the sting of death, is also destroyed. If death and sinne be discomfited, then assuredly the kingdome of Satan is subdued, who had the power of death, and is author of sinne, and ruler of hell.

As for his temporall enemies, the Gentiles madly raged against him, and the Iewes imagined a vaine thing, in [p] rolling a great stone to the doore of the sepulchre, sealing it and making it sure with a watch. For it was [q] impossible, that the Lord of life should bee holden of death, his soule could not bee left in graue, nor his flesh see

l *Esay* 49.16.
m *Esay* 41.10.
n *Matth.* 16.18.
o *Coloss.* 2.15.
p *Matth.* 27.60.
q *Acts* 2.24.31.

see corruption, and therefore the stone being rolled away by an Herauld of heauen, Matth. 28. 2. God raised him againe from the dead, and *made him a King ouer his holy hill of Sion*, [r] that is, head of his Church, *giuing him all the heathen for his inheritance, and the vttermost parts of the earth for his possession*. And the *Rulers* held an idle *counsell against him*, in commanding the souldiers, who guarded his tombe, to say, [t] *that his Disciples came by night, and stole him away while they slept*: for (as [u] *Austin*, and [u] other of the most ancient Doctors haue well obserued) it is a very senseless lye, because the souldiers either were asleepe, or awake: if asleepe, how did they know that his Disciples had taken him away by night? if awake, why did they not guard the tombe? *lapidem vt lapides seruabant*, as *Chrysostome* vpon this Psalme. See Gospell on Easter day.

[r] *Hierome. Augustin.*

[t] *Matth. 28. 13.*
[u] *Hom. 36.*
[u] *Greg. Nyssen orat. 2. de resurrect. Christi. Idem annotat. inter neotericos. Caietan. in Matth. 28.*

Thus *he that dwelleth in heauen*, raising his annointed on this day from the dead, *had all his enemies in derision*. He said to Christ on Easter day, *Thou art my sonne, this day haue I begotten thee*. As if he should haue said, Thou wert euer my sonne, before to day, before there was any day: [x] but yet *in this day of thy resurrection*, I haue most especially manifested vnto the world that *thou art my sonne, whom I haue begotten*. See this expounded more fully, Epist. on Tuesday in Easter weeke.

[x] *Caluin. & Rob. Stephanus in loc. See Suarez tom. 2. in 3. Thom. disput. 45. sect. 1.*

Be wise therefore O ye Kings] In this admonition obserue foure points:

1. Who, *Kings and Iudges.*
2. When, *Now.*
3. What,
   1. To [y] know their dutie, *Be wise, be learned.*
   2. To doe their dutie, *Serue the Lord, kisse the Sonne.*
4. Why: Because [z] hereby Gods
   - Heauie wrath is escaped, implied in the word *therfore*, hauing reference to the iudgements of God, verse 5. 9. and expressed verse 12. *lest he be angrie, and so ye perish from the right way.*
   - Happie blessing is obtained, *Blessed are they that put their trust in him.*

Especially

[y] *Basil. Bellarmine.*

[z] *Tremellius.*

He doth exhort *Kings* especially, [a] because their greatnes vsually makes them insolent and rebellious against God. [b] Or, lest happily the subiect should bee punished for the Soueraignes follie, *Quicquid delirant reges, plectuntur Achivi.* Or, because like Prince, like people. *Ieroboam* made Israel to sinne: [c] for the most part euerie man emulates the manners of his Prince.

[d] *Mobile mutatur semper cum principe vulgus.*

Or, he speakes to *Kings* and *Iudges* more particularly, [e] for that it belongs vnto their office, to see the people well instructed, it appertaines to their charge (being *Custodes vtriusq; tabulæ*) that euery subiect liue toward himselfe soberly, toward his neighbour righteously, toward God religiously. For although a King may not administer the Sacraments, or preach the word, or execute the Ministers office *de facto*: yet (as our [f] Diuines haue determined) it belongs to the Kings cure *de Iure*, to see that all things, concerning Gods holy seruice, should be done in the Church orderly. The Prophet therefore calleth

[a] *Caluin.*

[b] *Stenchus.*

[c] *Herodianus lib. 1.*

[d] *Claudianus.*

[e] *Tileman.*

[f] *Confess. Anglican. art 37. and in the admonition to simple men annexed to Queene Elizab. Iniunctions.*

leth vpon Kings and Iudges earnestly to *serue the Lord* as the chiefe, knowing that the great wheele mouing in deuotion, is able to carry with it all the lesser wheeles.

Here then obserue, what a great charge Princes and Prelates haue, for God saith vnto them, of euery one which is vnder their iurisdiction and cure, [g] *keepe this man, if he be lost and want, thy life shall goe for his life.* [h] The conuerting of the wicked, howsoeuer it be Gods cure, yet it is thy care, the Lord only giueth [i] encrease, yet *Paul* is to plant, and *Apollos* to water; and therefore [k] *Iohn Longland*, B. of *Lincolme*, preaching before *King Henrie* 8. wondred at the Popes blind follie, who makes the whole world his Dioceſſe; for if a man at the dreadfull day of iudgement shall hardly answere for himselfe, how shall the man of sinne answere for all the world?

Now for as much, as euery priuate family is a modell of a kingdome; & euery man in his owne house, is both a Priest, and a Prince: *be wise* ye masters, and *learned* ye parents, that yee may bring vp your seruants and children in [l] instruction and information of the Lord, *serue God in feare, and reioyce in him with reuerence*, giue good examples of piety toward God, of pitty toward your neighbours, of sobriety toward your selues. As [m] *Seneca* diuinely, *sic viue cum hominibus, quasi Deus videat: sic loquere cum deo, quasi homines audiant:* So conuerse with men, as if God did see you; so conferre with God, as if men did heare you.

Lastly, this exhortation to repentance concerneth all men, as well the lowest, as the highest, if the words ministry reach vnto the Soueraigne, how shall it come short of the [n] subiect? if [o] *Elias* may tell *Ahab; it is thou and thy fathers house which haue troubled Israel, in that yee haue forsaken the commandements of the Lord, and haue followed Balaim?* If [p] *Iohn* the *Baptist* may tell *Herod* to his beard, *It is not lawfull for thee to haue thy brothers wife?* If [q] *Nathan* may tell *Dauid* the King of his murther and adulterie? then assuredly the Prophets of Almighty

[g] 1. *King.* 20. 39.

[h] *Petitur à te non curatio sed cura Bernard.*

[i] 1. *Cor.* 3. 6.

[k] *Fox Mart. fol.* 1003.

[l] *Ephes.* 6. 4.

[m] *Epist. lib.* 1. *epist.* 10.

[n] *Euthym. Caluin.*

[o] 1. *King.* 18. 18.

[p] *Mat.* 14. 14.

[q] 2. *Sam.* 12.

mighty God may well admoniſh inferiours, & tell them of their vaine *imaginations, raging againſt the Lord and his annointed.* Saint *Peter* told *Simon Magus,* [r] *thou art in the gall of bitternesse.* Saint [c] *Paul* called his Galathians *fooles,* becauſe *they began in the ſpirit, and ended in the fleſh.* Saint [t] *Iames* cried vnto the couetous worldlings, *your gold and ſilver is cankered, and the ruſt of them is a witneſſe againſt you.* The Paſtour may tel his pariſhioners of their idleneſſe, oppreſſion, hypocriſie, drunkenneſſe, &c. exhorting them to learne Chriſt better, and to bee *more wiſe.* Such as continue ſtill irrepentant in their ſins, are fooles, and the longer they continue, the greater fooles; if once they turne to the Lord and repent, they begin to be *wiſe,* for [u] *the feare of the Lord is the beginning of wiſedome.* And therefore the next point is to bee preſſed, *intelligite nunc,* be wiſe *now.* Now while yee are in the [x] way, now while it is called [y] to day, now while it is time, [z] before Gods heauie iudgments ouertake you, mentioned in the fifth and ninth verſe.

[r] *Act.*8.23.
[c] *Galath.*3.3.
[t] *Iam.*5.3.
[u] *Prou.*1.7.
[x] *Mat.*5.25.
[y] *Heb.*3.13.
[z] *Caluin. Gentebrard.*

Sinne is firſt (as it were) a Palmer-worme, hurting onely the leaues of the tree; then a Caterpiller, deſtroying the fruit; laſt of all (if it bee not in due time preuented) a Canker that deuoures the body. Chriſt often compares his Spouſe the Church, vnto a Doue, whoſe call is *nunc, nunc,* now, now, and the voice of the Turtle is heard in Gods holy land, Cant. 2. 12. but the Crow crying [a] *cras, cras,* to morrow, to morrow, ſeemes to bee curate to the diuell, and vicar of hell. An irrepentant ſinner in his ſecurity ſleepes betweene death and the diuel, as *Peter* did betweene two ſouldiers, bound with two chaines, Act. 12. 6. He that will not vnderſtand and bee *wiſe now,* may periſh in his follie before to morrow. *Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth,* Prou. 27. 1. *O foole, this night may they fetch away thy ſoule from thee,* Luk. 12. 20. Bee wiſe therefore now, learne now to know your duty, and to doe your dutie to the Lord, leſt *in his anger he bruiſe you*

[a] *Auguſtin. de verbis dom. in euang. ſecund. Mat. ſer.* 16.

with

with a rod of iron, and breake you to pieces as a potters vessell.

Our vnderstanding must bee first informed, and then our affections reformed, according to Gods holy lawes. [b] *Sapientia præcedit, religio sequitur*, sapience goeth before, religion followeth. It is our duty, first to know God, and then to worship him according to the termes of our [c] Common law, there must bee first a *scire facias*, and then a *fieri facias*. Wee cannot doe the will of our heauenly Father, except we know it, and it is not sufficient to know it (as [d] Christ teacheth vs) except we doe it. The feare of the Lord is the beginning of wisedome, a good vnderstanding (saith our Prophet) haue they that [e] doe thereafter, Psalm. 111. 10. He that will commence Doctor in Israel, and be learned in Christs schoole, must *agere pœnitentiam*, as the Latine translation runnes, Mat. 3. 2. It is not enough [f] *cogitare*, to thinke of amendment, as they who deferre repentance from day to day, ye must euen now be *wise*: neither is it enough *discere* to speake of repentance, like hypocrites, who disfigure their faces, and looke soure, Mat. 6. 16. Neither is it enough *docere*, to teach other repentance, like *Iudas*, who was an instrument, for the saluing of other, and yet hanged himselfe. Hee that will not burne with the diuell, must of necessity turne to God, and this turning is a whole, not halfe a turne. [g] *Turne ye to me saith the Lord with all your heart*, &c. We haue heretofore played the fooles in abusing our soules, and bodies, & goods vnto the dishonour of God, iniuring of our neighbours, hurt of our selues. It is now time to bee wise, and to learne how to be deuout in pouring out our soules vnto God; continent, in gouerning our body toward our selues; iust, in disposing of our goods toward other.

Now the best way to bee learned, and to know our duty, is, to bee versed in Gods booke, whereof there be [h] two parts, his old Testament, and his new. The ground of the former is the Law, which sheweth our sinne, and containeth

[b] *Lactantius institut. lib. 4. cap. 4.*

[c] *Termes of law, Tit. scire facias.*

[d] *Luk.* 12. 47.

[e] *See notes vpon the* 111. *Psal.*

[f] *Michael de Hungaria, ser. 3. & Stella in Luk.* 15. 7.

[g] *Ioel.* 2. 12.

[h] *See Basilicon Doron, pag.* 7. 8.

containeth iuſtice: the ground of the latter is the Goſpell, which ſheweth our Sauiour, and containeth grace. The ſumme of the law is the decalogue, more largely dilated in the bookes of *Moſes*, interpreted and applied in the Sermons of the *Prophets*, and illuſtrated by manifold examples of good and euil, in the ſtories of *Chronicles*, and *Kings*. But becauſe no man is able perfectly to keep the whole law, or any part therof; it pleaſed God of his infinite goodneſſe and wiſedome, to incarnate his onely Sonne in our nature, who (for the ſatisfaction of his iuſtice) might fulfil the courſe, and ſuffer the curſe of the law for vs; that ſince we could not bee ſaued by doing, we might at leaſt be ſaued by beleeuing. The *Goſpels* of the foure Euangeliſts, hiſtorically relate the birth, life, death, reſurrection, and aſcenſion of Chriſt. The larger interpretation thereof is deliuered in the Apoſtles Canonicall *Epiſtles*; and the practice of the Primitiue Church, in their *Acts*; and the *Reuelation of Saint Iohn*, is a prophecie concerning the Church vniuerſall vnto the worlds end. In the foure *Euangeliſts*, hee that hath eyes to ſee, may reade the text of the Goſpell, intimating what Chriſt is in himſelfe: in the *Acts*, *Epiſtles*, *Apocalyps*, as it were the Goſpels *golden gloſſe*, vnfolding more fully, what Chriſt is in his members. If any then haue a deſire to *kiſſe the ſonne*, and to learne how to bee ſubiect vnto *the bords and cords of his kingdome*: let him exactly [l] ſearch the Scriptures, for they witneſſe of him? In the ceremonies and ſacrifices of the law, you may finde him obſcurely ſhadowed; in the Sermons and Sacraments of the Goſpell, openly declared to be *the begotten ſonne of God, and annointed King, ſet ouer his holy hill of Sion.*

[l] *Iohn* 5.39.

Serue the Lord] Concerning the doing of our duty, [k] two things are required

[k] *Strigelius.*

here more eſpecially, { Feare, *ſerue the Lord in feare.* Faith, *reioyce vnto him, and put your truſt in him.*

Faith

Faith is opposite to desperation, and feare to securitie. [l] That we may not presume, wee must *serue God in feare:* that we may not despaire, *reioyce vnto him* in faith and hope. Feare may not bee without ioy, nor ioy without feare. Marke how cautionatly the spirit speakes here, serue the Lord, but in *feare:* reioyce vnto ỹ Lord, but in *trembling:* left happily we should assume too much vnto our selues, and so presumptuously sin, he doth admonish vs of one thing [m] twice. That wee may not be discouraged in seruing of God, hee would haue vs to *reioyce*, yet so that our ioy bee with *reuerence*. The deuout women who came to visit Christs sepulchre, were *filled with feare and great ioy*, Matth. 28. 8. and 8. [n] *Paul* aduiseth euery man, *who thinkes he stands, to take heede left he fall:* and to [o] *worke out their saluation with feare and trembling*. God abhorreth hypocrites, a people that honoureth him with their lips, but their [p] heart is farre from him: [q] his perfit seruice requireth outward obeisance of the body, ioyned with inward obedience of the mind, as *Hierome* glosseth our text, the seruants of God ought to come into his courts, *cum tremore corporis, & timore animæ*, with vsuall hearts, and trembling hands, so [r] singing to the Lord in gladnes, that they may *reioyce in the Lord with reuerence*. This feare may not be seruile, but [s] filiall: as a father hee loueth vs, and therefore wee must as deare children honour him, obeying with a reuerend awe, whatsoeuer hee would haue vs either to suffer or doe. [t] *Mirè miscuit amorem cum timore, ac si diceret, timete cum amore, & amate cum timore.*

The last obseruable point is *why*, because hereby yee shall escape Gods heauie curse, that falleth vpon such as resist his Christ, and obtaine that happy blessing, which is promised vnto such as put their trust in him. [u] Vnderstand then, O yee Kings, and be no longer obstinate, ye haue heretofore *stood vp against the Lord, & his annointed Sonne:* but now *serue the Lord, and kisse his Sonne*. O yee Kings and Iudges of the earth, acknowledge that Christ

[l] *Hierome. Euthym.*

[m] *Caluin.*

[n] *1. Cor. 10. 12.*

[o] *Philip. 2. 12.*

[p] *Mark. 7. 6.*

[q] *Placidus.*

[r] *Psal. 81. 1. & 100. 1.*

[s] *Lorin. Turrecremat.*

[t] *Bellarmine.*

[u] *Agellius.*

Christ is the King of Kings, euen the Lord of all things, and Iudge of all men, able to make you his footstoole, as hauing *the heathen for his inheritance, & the whole world for his possession; and holding a rodde of iron in his hand, to dash into peeces all such, as take counsell together against him.* Hee is also readie to destroy you, for his *wrath is kindled*, and [x] God is a cõsuming fire. [y] The more fewel, the greater flame. Your offences make you the very fewell of his anger: and therfore [z] breake off your sinnes by righteousnesse, embrace the *bonds* of his authoritie, which you meant to *breake*, for his [a] yoke is easie: Cast not *his cords away*, for his burthen is light. Euen now while you are in the way, kick not against the Sonne, but *kisse the Sonne*, [b] that is, admit of his doctrine, & submit your selues to his discipline. Christ is *the truth, and the way*; that therefore ye may not *perish from the right way*, kisse him, and keepe his Commandements, as *Hierome* paraphraseth it pithely.

[x] *Deut.* 4.24.
[y] *Placidus.*
[z] *Dan.* 4.24.
[a] *Matth.* 11.30.
[b] *See Hierome. Stenchus. Bucer. Agellius in loc. & Bellarm. de verbo dei, lib.* 2. *cap.* 13.

Kissing in old time was vsed in token of

- Deuotion: for Idolaters are said to *kisse* their Idols, Hosea 13.2. but Gods people refused to [c] *kisse the mouth of Baal.* From hence worshipping is in Latine called *Adoratio.*
- Obedience: so *Samuel kissed Saul*, 1.Sam. 10.1. and *Aaron kissed Moses*, Exod. 4.27. and it is the manner of subiects at this day, to kisse the hands of their Kings.
- Loue: so [d] *Ioseph kissed his brethren*: so [e] *Naomi kissed her two daughters in law*: so the good old father *kissed his dissolute sonne*, Luk. 15.20.

[c] 1. *Kings* 19.18 *see Hierome in Iob.* 31.27. *& in Hose.* 13.2.
[d] *Gen.* 45.15.
[e] *Ruth.* 1.9.

All these kindes of kisses are due to Christ: in our deuotion it is our dutie to [f] fall downe before him, and with [g] *Mary Magdalene* to kisse his feete, yea the feete of [h] such, as bring the glad tydings of his Gospell. And in

[f] *Psalm.* 95.6.
[g] *Matth.* 28.9.
[h] *Rom.* 10.15.

in our whole conuerſation, it is our dutie to giue vnto him (our King and Lord) the kiſſes of honor & homage, *ſerving him in feare, reioycing vnto him with reuerence.* We muſt heartily kiſſe him in faith, and not hypocritically, like *Iudas*, in faſhion only. Wherefore [l] ſome tranſlations haue it thus, *adorate purè*, worſhip him in truth and puritie, [k] cleaue to him, and embrace his word with as [l] louing an affection, as they doe that kiſſe one another.

[m] *Atq; vni totos ipſi vos dedite, tota*
Mente, animoq; velut dominum amplexamini, eiq;
Figite amicitiæ puriſſima baſia ſanctæ.

The Sonne came into the world to [n] reconcile vs vnto God his Father: hee came not to kill vs, hee came to kiſſe vs, and that (as ỹ Church ſpeaks in her [o] loue-ſong) *with the kiſſes of his mouth.* His ſaying, *Come vnto me all ye that are wearie and laden, and I will eaſe you*, is a [p] ſweet kiſſe of his mouth. His ſaying, *I am not come to call the righteous vnto repentance, but ſinners*, is another ſweete kiſſe of his mouth. His ſaying, *God ſo loued the world, that he gaue his only begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life*, is another ſweete kiſſe of his mouth. It is [q] *verè ſuauiolum*, as being ſweeter then hony, Pſal. 19. 10. better then wine, Cant. 1. 1. As [r] concord is the coniunction of two ſoules; euen ſo kiſſing, which is a token of concord, is the coniunction of two bodies. Our bleſſed Sauiour daily proffers and offers to kiſſe vs: if we then vnmannerly deſpiſe the [s] riches of his goodneſſe, and obſtinately *periſh from the right way*; he ſhall one day *ſpeake to vs in his wrath, and if his wrath be kindled, yea but a little*, what a [t] fearefull thing will it be, to fall into the hands of the liuing God, which is a conſuming fire?

If any ſhall aske, how ſhall I, which am a poore pilgrime on earth, aſcend and kiſſe my Sauiour who dwelleth in heauen? Anſwere is made by *Dauid* in the very next clauſe, *Bleſſed are all they, that put their truſt in him:*

[l] *Placidus. Steuchus.*
[k] *Agellius.*
[l] *Bellarmine.*
[m] *Io. Ganeius. Paraſmus Theologus in loc.*
[n] *Epheſ. 2. 16.*
[o] *Cant. 1. 1.*
[p] *Melanct. in loc.*
[q] *Strigelius in loc.*
[r] *Concordia duorum cordium, oſculum duorum corporum coniunctio. Io. a Ieſu-Maria in Cant. 1.*
[s] *Rom. 2. 4.*
[t] *Heb. 10. 31.*

him: as if hee should haue said, To [u] beleeue in him, and to put our whole trust in him, is to kisse him.

In this proposition, as in all other, three points are to be considered, especially the { *Subiect*, all that trust in him. *Predicate*, blessed. *Copula*, are.

[x] Not they who trust in themselues, and their owne merits, or in Princes and their meanes, or in Saints and their mediations, or in Angels, or in any thing else, beside [y] Christ: only such are free from the tyrannous oppression of Satan and sin, who *put their trust in him*. He saith not, al they that beleeue him, & assent barely to his promise: [z] but *omnes qui confidunt*, all they who confidently place their affiance in his mercies, and beleeue in him, according to that of S. [a] *Iohn* the Baptist, *He that beleeueth in him shall not be condemned: but he that beleeueth not, is condemned alreadie, because hee beleeueth not in the name of the only begotten sonne of God.* I finde that some Doctors among the [b] Iewes by *him* vnderstand God the Father: but [c] Christian interpretors vsually referre this vnto God the Sonne, making the coherence thus: *O kisse the Sonne, for blessed are all they that put their trust in him.* Heere then is a pregnant place to proue that iustification is by faith in Christ. See *Melanthon, Bucer, Tileman in loc.*

There be three kinds of blessing: { Externall, as the gifts of the world. Internall, as the gifts of grace. Eternall, as the gifts of glorie.

Now, *bonorum omnium cumulus & summa*, saith [d] *Augustine*, belongeth vnto such as put their trust in the Lord. They haue the promises of the life present, and of that which is to come, 1. Tim. 4. 8. Mercie doth embrace them on euery side, Psal. 32. 11. Blessed in euery kinde of blessing, as reuerend *Beza* paraphrastically:

—*omnibus ô modis beatos*
illos, qui domino deoq; fidunt.

1. They be blessed in things of this world, blessed in

[u] *Strigellius. Tileman.*

[x] *Hierome.*

[y] *Acts 4. 12.*

[z] *See Placidus. Melanthon. Bucer in loc.*

[a] *Ioh. 3. 18.*

[b] *D. Kimchi. apud Bucerum in loc.*

[c] *Placidus. Caluin. Genebrard. Io. Gaeius in loc. Idem Bellarm. de verbo dei, lib. 2. cap. 11*

[d] *In loc.*

in [o] their field, & blessed in their fold, blessed in the fruit of their cattell, and encrease of corne, blessed in their wines, and blessed in their children, blessed in their going out, and blessed in their comming home: loe thus shall they be blessed who feare the Lord, Psal. 128.5. Or if God denie these blessings vnto them, it is for their [f] good, and so they be blessed in their crosse, hauing (as *Paul* said) nothing, and yet possessing all things. 2. Cor. 6.10.

[o] *Deut.* 28.3.

[f] *Rom.* 8.28.

2. Blessed in the gifts of grace, both illuminating and sauing, blessed with [g] all spirituall blessing in heauenlie things in Christ, blessed in respect of

[g] *Ephes.* 1.3.

Their
- Vocation: [h] *Blessed are the eyes, which see the things that you see, and the eares which heare the things that you heare. Blessed are they, which are called to the Lambes Supper*, Apocal. 19.9.
- Iustification: *Blessed are they,* [i] *whose wickednes is forgiuen, and whose sinnes are couered.*
- Sanctification: [k] *Blessed is the man, that hath not walked in the counsell of the vngodly, &c. Blessed is the seruant,* [l] *whom his master when he commeth shall finde doing his dutie. Blessed are the poore in spirit, blessed are the meeke, blessed are the mercifull*, Matth. 5.

[h] *Matth.* 13.16. *Luke* 10.23.

[i] *Psal.* 32.1. *Rom.* 4.7.

[k] *Psal.* 1.1.

[l] *Matth.* 24.46.

3. Blessed in the gifts of glorie, [m] *Come ye blessed, inherit ye the kingdome, &c.* [n] *theirs is the kingdome of heauen.* It is now theirs in hope, hereafter it shall be theirs in hold. See notes vpon the Gospell on all Saints day.

[m] *Matth.* 25.34.

[n] *Matth.* 5.3.

Psalme 57.

Be mercifull vnto me, O God, be mercifull vnto me, &c.

o *Melanct. Caluine. Tileman.*

Dauid in this hymne o prayeth, and praiseth the Lord. First he prayeth vnto God, from the 1. verse to the 8. for deliuerãce from his enemies tyrannie. Then, as conceiuing vndoubted hope thereof, he prepares himselfe to praise God in the rest, *O God my heart is fixed, my heart is fixed, I will sing and giue praise.*

In his praier 2. poynts are remarkable, to wit, a
- Petition, *Be mercifull, &c.* enforced by his
  - Duty, *for my soule trusteth in thee, &c.*
  - Danger, as being persecuted
    - By
      - Cruel enemies, *my soule is among Lyons*, ver. 4. 5.
      - Cunning enemies, *they haue laid a net for my feete*, v. 7.
- Repetition, in the 6. and 12. verses, as the p burthen of the song, *Set vp thy selfe, O God, aboue the heauens, and thy glorie aboue all the earth.*

p *Tremellius.*

Be mercifull vnto me, O God,] The title sheweth vs that *Dauid* made this Psalme, when he fled from *Saul* into the Caue. The storie whereof is reported at large, 1. Sam. 24. and it is in briefe this: *Saul persecuting Dauid, sought him in the wildernes of Engedi, vpon the rocks, among the wilde goates: and being there in a Caue to couer his feete, Dauid hauing him at his mercie, would not kil the Lords annointed, but only cut off the lap of his coate,*

to

to shew, that he could haue touched his skinne so well as his skirt, and that he could haue made him (as it is in the prouerbe) shorter by the head, so well as curtall his robe. Which when *Saul* after perceiued, his heart relented for *Dauids* great kindnes, and he wept, acknowledging his fault, and taking an oath of *Dauid*, that hee should not destroy his seede: he ceased his persecuting for a time. *Dauid* in this distresse composed his hymne, the which is grounded vpon his faith, and his faith is grounded vpon Gods mercie and might. Gods mercie, *Be mercifull vnto me, O God, be mercifull*, as being so willing to defend thy children, as the hen is her chickens *vnder the shadow of her wings*. Gods might, *I will call vnto the most high God, euen vnto the God, that shall* q *perform the cause I haue in hand, who shall send from heauē*, to wit, *his hand*, as Psal. 144.7. or *his Angell*, as Dan. 3.28. or, as it heere followeth, *his mercie and truth*, able to *saue me from the reproofe of him, that would eate me vp and deuoure my soule*. r By supernaturall and extraordinarie miracles, so well as ordinarie meanes, able to deliuer his seruants as well with s few as with many. So *Manasses* in his prayer buildeth all his comfort vpon Gods almightie power, and vnsearchable mercifull promise. So Christ in his absolute patterne of praying, aduiseth vs to call vpon God as *our father in heauen*, insinuating hereby, that God is willing to grant our requests, as being *our father*: and able, because *in heauen*. And according to these presidents, our holy Mother the Church of England begins her publike deuotion vnto God, *Almightie and most mercifull Father*. Able to heare, because *almightie*: willing to helpe, because *most mercifull*.

For my soule trusteth in thee] He desires to be heard in respect of his assured affiance in Gods almightie power and holy promise. t *The Lord is nigh vnto all them that call vpon him, euen all such as call vpon him faithfully*: u *Call vpon mee in the time of trouble, so will I heare thee, &c.* x *Blessed are all they, that put their trust in him*. And

q *The like phrase Psal. 138. and Philip. 1. 6.*

r *Molkrus: Tileman, Caluine, opposing heauen to terrene meanes.*

s *1. Sam. 14. 6. & 2. Chron. 14. 11.*

t *Psal. 145. 18.*

u *Psal. 50. 15.*

x *Psal. 2. 12.*

therefore *Dauid* here challengeth (as it were) God vpon his word, saying, *Be mercifull vnto me, for my soule trusteth in thee.* The [y] repetition of *miserere*, sheweth his earnest affection and intention in praying, and the word [z] *soule*, that his hope for helpe was no flying conceit of his braine, but a full assurance setled in his heart. Lord I trust in [a] nothing else but in thee alone, for *vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouer past.* Some put their trust in [b] vncertaine riches, and say to the wedge of gold, [c] *thou art my confidence.* But [d] riches auaile not in the day of wrath: [e] hoarders vp of siluer and gold are come to naught, and gone downe to hell: O foole! this night will they fetch away thy soule from thee, Luk. 12.20.

Other trust in their owne worth and holinesse, as the Pharisie (Luk. 18.) stood and prayed thus with himselfe, *O God I thanke thee, that I am not as other are, extortioners, vniust, adulterers: I fast twice in the weeke, I giue tithe of all that euer I possesse.* But [f] blessed is the man that feareth alway, for he that trusteth in his owne heart, is a foole.

Other trust in their politike counsell, as *Achitophel*, of whom it was said in those daies that his counsell was reputed [g] *as an oracle of God:* but *the Lord* [h] *catcheth the wise in their owne craftines, and the counsell of the wicked is made foolish.*

Other boast of their strength, and put their trust (as [i] *Goliah* did) in their sword and shield: but [k] *cursed be the man that maketh flesh his arme, withdrawing his heart from the Lord.*

Other put their trust in Princes, and make the Kings Minion their mediatour. But, saith our [l] Prophet, *O put not your trust in Princes, nor in any child of man; for his breath goeth forth, and he turneth again to his earth, and then all his thoughts perish.*

Other put their trust in [m] Chariots, and other in horses: but *we will remember the name of the Lord our God,*

only

[y] *Euthym. Agellius. Genebrard.*
[z] *Caluine.*
[a] *D. Incognit. Beza. Buchanan.*
[b] 1. *Tim.* 6. 17.
[c] *Iob.* 31. 24.
[d] *Prou.* 11. 4.
[e] *Baruc.* 3. 17. 19
[f] *Prou.* 28. 1. 26.
[g] 2. *Sam.* 16. 23.
[h] *Iob.* 5. 13. 1. *Cor.* 3. 9.
[i] 1. *Sam.* 17. 45.
[k] *Ierem.* 17. 5.
[l] *Psal.* 146. 3.
[m] *Psal.* 20. 7.

only *blessed is he, that hath the God of Iacob for his helpe, and whose hope is in the Lord his God*, Psalm.146.4. and therefore *be mercifull vnto me, O God, be mercifull vnto me*, for in thee haue I put all my confidence. Mine other friends and forces besides thee, what are they but miserable comforters (as [n] *Iob* speakes) if they bee compared with thee. [o] Like as the chickens seeke to the henne for defence: so runne I to *the shadow of thy wings for my refuge*. Lord *my soule trusteth in thee now*, so shall it euer, *vntill this enill be passed ouer*. [p] For by the word *vntill*, he meanes not, that when the storme was appeased, hee would then cease to trust in God; but that hee would both then and for euer depend vpon him, as long as hee hath any being, Psal.146.1. So the word *vntill* is vsed, 2.Sam.6.23. *Michol* the daughter of *Saul* had no child *vntill* the day of her death. And Psalme 110. vers.1. The Lord said vnto my Lord, sit thou on my right hand, *vntil* I make thine enemies thy footstoole. Where the word *vntill* (as I haue shewed vpon the place) notes not a piece of time, but a perpetuitie. For Christ (after all his enemies are made his footstoole) shall euer sit at the right hand of God, as hauing a [q] throne which endureth euer, and a [r] kingdome without end.

Vnder the shadow of thy wings shall be my refuge] [s] By this he doth vnderstand Gods safeguard, protection and prouidence. The metaphor is borrowed from the Hen, whose wings in [t] three things especially resemble Gods high and holy hand ouer vs. 1. The wings of the Henne nourish and brood her chickens: euen so the Lord said vnto Hierusalem, [u] *How often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not*. 2. The wings of the Hen serue to defend her chickens from a tempest and storme: so God is a [x] refuge against the tempest, a shadow against the heate. 3. The wings of the Henne serue to protect her chickens from the kite that houereth ouer them, and would faine deuoure them: euen so God deliuereth

n *Iob.16.2.*

o *Tileman. Bellarmine.*

p *D.Incognitus. Wilcox.*

q *Heb.1.8.*

r *Luke 1.33.*

s *Euthym. Bellarmine.*

t *Bonauent. Mollerus.*

u *Matth.23.37.*

x *Esay 25.4.*

uereth his children *from the* [y] *snare of the hunter*, [z] that is, from the subtill tentations of the diuell, who walketh about seeking whom hee may deuoure, 1. Pet. 5. 8. The Lord hideth all his vnder the shadow of his wings, Psal. 17. 8. and so *capa-pe*, they shall be safe vnder his feathers; his faithfulnes shall bee their shield, and his truth their buckler, Psal. 91. 4.

[y] Psal. 91. 3.
[z] Augustine. Hierome. Arnobius.

Vntill this tyrannie be ouer past] He cõpareth his affliction & calamity to a [a] storme that cõmeth & goeth: as it is not alway [b] faire weather with vs in this life, so not alway foule; [c] Heauinesse may cõtinue for a night, but ioy commeth in the morning. [d] God is faithful, who will not suffer his children to be tempted aboue their ability, but will euen giue the issue with the tentation. [e] *Athanasius* said of *Iulian*, furiously raging against the Lords annointed, *nubecula est, cito transibit*. Man is borne to [f] labour and [g] dolour, to trauaile and trouble. To labour in his [h] actions, to dolour in his passions. And so [i] great are the troubles of the righteous, but the Lord deliuereth him out of all. If wee put our trust in him, and cast all our care vpon him, hee will in his good time bring it to passe, that all our afflictions shall ouer passe: hee will either take them from vs, or vs from them, and then wee shall assuredly know, that the troubles of this life present are not [k] worthie of the glorie, which in the life to come shall bee shewed vnto vs. For as the globe of the earth, which improperly for his shew of bigneſse we terme the world, and is, after the Mathematicians account, many thousand miles in compasse, yet being compared vnto the greatnes of the starrie skies circumference, is but a center or little pricke: so the trauaile and affliction in this life temporall, in respect of the ioyes eternall in the world to come, beare not any proportion, but are to bee reputed (in comparison) a very nothing, as a darke cloud that commeth and goeth in a moment.

[a] Geneua gloss. Wilcox.
[b] Caluin.
[c] Psal. 30. 5.
[d] 1. Cor. 10. 13.
[e] Apud Tileman in loc.
[f] Iob. 5. 7.
[g] Iob. 14. 1.
[h] Bernard.
[i] Psal. 34. 18.
[k] Rom. 8. 18.

This (as [l] *Melancthon* here notably) requires rather an application, then an explication or large Commentarie.

[l] Idem Strigellius in loc.

Blessed

Blessed is that man, who can in al his affliction and trouble say with our Prophet, *O God be mercifull vnto me, for my soule trusteth in thee, & vnder the shadow of thy wings shall be my refuge, till this tyrannie be ouer past.* Happie man is he, who can in the middest of his crosses and losses affirme truly with holy [m] *Iob, The Lord gaueth, and the Lord taketh away, blessed bee the name of the Lord,* [n] *though he slay me, yet will I trust in him,* [o] *as hee maketh the wound, so will he binde it vp, he smiteth, and his hands make whole.* Happie man is he, who can in the houre of tentation hide himselfe with the Church in the [p] holes of the rocke, that is, in the wounds of Christ, our rocke and refuge, in the time of trouble.

[m] *Iob.* 1.21.

[n] *Iob.* 13.15.

[o] *Iob.* 5.18.

[p] *Cant.* 2.14.

Yea, but where dwelleth our blessed Sauiour, how shall I finde him? Vnto this question himselfe answered, Ioh. 1.39. *Come and see.* The Church is his [q] house, there he [r] dwelleth, and there you may finde him alwaies at home, not in his mothers armes, or on a woodden Crucifix; but in his holy word and Sacraments. *Natus est Christus de virgine, numquid semper nascitur?* saith *Augustine*, Hee was once borne of the Virgine, shall hee be borne still of her? Hee did once sucke her breasts, is hee still an infant and a sucking babe? Once he did hang on the Crosse, doth he still hang on it? *hæc transierunt*, these things are past and gone. But seeke him in his word, for that witnesseth of him; and in his Sacraments, for they represent liuely both his blood and bodie. His word is an audible Sacrament, and his Sacraments are visible words. So long as the Church had golden Teachers, she needed no woodden Images: but when once golden Priests degenerated into woodden, then both woodden and golden Images crept in. If the Queene of [s] Sheba condemned the men of Christs age, much more the men of our time, liuing in the Church of England. She was a Queene, we subiects: she left her kingdome and countrey, wee (God be praised) sit vnder our owne vines in our owne soyle: she came from the furthest part of the

[q] *Heb.* 3.6. *See Cyril & Maldonat. in Ioan.* 1.39

[r] *Psal.* 135.21.

[s] *Matth.* 12.42.

world, wee haue Christ among vs: she was moued only with his [t] fame, we both heare Christ in his word, and see him in his Sacraments: she cõming to *Salomon* brought presents, wee comming to Christ may receiue rewards; she came to behold *Salomon* a meere man, wee may behold Christ God and man, *a greater then Salomon:* greater in wisedom, for [u] *neuer any man spake as he did:* greater in might and mercie, for neuer any man did as he did, *hee did all things* [x] *well,* [y] *hee made the deafe to heare, the dumbe to speake, the blinde to see, the lame to goe, he cured the sicke, and raised the dead,* and that is more then euer King *Salomon* did. Greater in maiestie, for *Salomon* in all his royaltie was nothing else but a type of this our King of glorie. So that if we doe not come to him in our tentations and troubles, inuiting vs freely, fully, *Come all yee that labour and are laden, and I will ease you:* the Queene of the South assuredly shall arise in iudgement against vs, and by her example condemne vs.

When [z] *Toxaris* saw his countriman *Anacharsis* in Athens, he said vnto him, I will at once shew thee all the wonders of Greece, *Viso Solone, vidisti omnia,* in seeing *Solon,* thou seest all, euen *Athens* it selfe, and the whole glorie of the *Greekes.* In like manner I may tell a Christian: Hast thou faith, and assured trust in the Lord? then thou hast more then the wonders of Greece; vpon the poynt, all the wonderfull gifts of grace: for faith is a mother vertue from which all other spring, and without which our best actions are no better then sinne, Rom. 14. 23. Wherefore let vs alway labour for faith, as for life, becausse [a] *the iust man liueth by his faith; his soule trusteth in the Lord, and vnder the shadow of his wings shall be his refuge, till all the tyrannie,* both of Saran and sinne, death and hell, is *ouer past.*

My soule] That is, my life, body, person, as the word *soule* is oft vsed elsewhere, namely Genes. 14. 21. Numb. 31. 40. Ioh. 10. 32. 1. Sam. 22. 22.

Among lyons] An vnregenerate man, hauing Gods image

[t] 1. *Kings* 10. 1.

[u] *John* 7. 46.

[x] *Mark.* 7. 37.

[y] *Matth.* 11. 5.

[z] *Lucianus in Scytha.*

[a] *Habacuc.* 2. 4.

image defaced in him, is but a little better then a very vermine.[b] *Auaritia feruet alienarum opum violentus ereptor? similem lupo dixeris: ferox atque inquietus linguam litigijs exercet? Cani comparabilis. Insidiator occultus surripuisse frandibus gaudet? vulpeculis exaequetur. Ira intemperans fremit? leonis animum gestare credatur. Pauidus ac fugax non metuenda formidat? cernis similis habeatur. Segnis ac stupidus torpet? asinum vinit. Lenis ac inconstans studia permutat? nil ab anibus differt. Fœdis immundisq; libidinibus immergitur? sordida suis voluptate detinetur. Ita fit, vt qui probitate deserta homo esse desierit, cum in diuinam conditionem transire non possit, vertatur in bellnam.* To this purpose,[c] *Carolus Bouillus* excellently, *Humana sub cute plurima latent fera.* The Scripture saith as much in calling a subtill dissembler foxe, *Goe tell that foxe*, said Christ of *Herod*, Luk.13.32. in calling a soule-murthering false prophet, a[d] *rauening wolfe*: in calling a vaine man, a[e] *wilde asse colt*: in calling a voluptuous man, giuen ouer to worke al vncleannes euen with greedinesse, a[f] *sow wallowing in the mire*: in calling a proud man in honour, that vnderstands not how to vse the good things he hath, [g] *a brute that perisheth, as*[h] *horse and mule without vnderstanding.* So *Dauid* here termes *the children of men, which are set on fire to doe mischiefe*, whelpes of *lyons*: *My soule is among lyons.* O God be mercifull vnto me, for my soule is persecuted by such enemies as abound with a great deale of might and malice. Might, as being *lyons*, that is, hardie & haughtie, *Lebaim* of *leb*, that is, heart, courage. So *lyons* are mentioned in holy Scripture for stoutnes: 2.Sam.17.10. *He that is valiant, whose heart is as the heart of a lyon*: and for boldnesse, Prou.28.1. *The righteous are bold as a lion.* And my foes haue great furie so well as force, being *set on fire*, raging themselues, and[i] inflaming other also with anger and enuie, meere *bontefeus.*[k] So that if I should escape the iawes of lyons, which hurt at hand; yet I may fall into their black mouthes, whose *teeth and tongue* like launces

[b] *Boethius de consolat. Philosophiæ lib.4. prosa.3.*

[c] *Dialog. de immortalit. anima.*

[d] *Matth.7.15.*
[e] *Iob.11.12.*

[f] *2.Pet.2.22.*

[g] *Psal.49.10.*
[h] *Psal.32.10.*

[i] Ardeliones aulici. *Tremel.*
[k] *See Bellar. & Agell. in loc.*

launces and arrowes hit and wound a farre off. By [l] these fierie fellowes hee doth vnderstand backbiting Slanderers and Sycophants in the Court of *Saul*, accusing him of treason and disloyaltie. For so himselfe complaineth, 1.Sam.24.10. *Wherefore giuest thou an eare to mens words who say, Behold, Dauid seeketh euill against thee?*

[m] *Salomon* saith, *A man that beares false witnes against his neighbour, is like an hammer and a sword, and a sharpe arrow.* Nay, the detracting tongue hurts a great deale more then either sword or arrow. For a sword that makes a bigge wound cannot hurt farre off, and an arrow that hurteth farre off, vsually makes no bigge wound: but the lewd tongue cuts deeper then any sharpe sword, and flieth faster and further then any swift arrow. The dagger at one blow, the dart at one shoote kils not many: but the slanderer in telling one tale, may murther at one time three, to wit, himselfe, the partie to whom, and the partie of whom hee telleth it. [n] *Vnus est qui loquitur, & vnum tantum verbum profert, & tamen illud vnum verbum, vno momento multitudinis audientium duas aures inficit, animas interficit.* The wicked (saith our [o] Prophet) haue sharpened their tongues *like a serpent*, and the tongue of a serpent (as [p] *Plinie* telleth vs) is *trisulca*, three edged.

They haue laid a net for my feete] As the foes of *Dauid* were cruell, a [q] generation whose teeth are swords, and iawes are knives to deuoure Gods afflicted people: [r] so likewise craftie, *laying snares for his feete*, thinking to [s] catch him in a pit-fall, as a bird, or as a beast in a ginne. The [t] wicked bend their bow, and make ready their arrowes vpon the string, that they may secretly shoote at them which are vpright in heart; that which they cannot effect by power, they will attempt by policie. But the [u] snare is broke, the [x] net, which they laid priuilie, caught themselues, and they who digged the pit, are *fallen into the middest of it themselues*. And here wee may behold Gods infinite iustice, who neuer leaues the deedes of charitie,

[l] *Bucer. Tileman. Rob. Stephanus.*

[m] *Prou.25.18.*

[n] *Bernard. serm. 24. in Cant.*

[o] *Psal.140.3.*

[p] *Nat. hist. lib. 11. cap. 37.*

[q] *Prou.30.14.*

[r] *Euthym. Caluine.*

[s] *Bellarmine. Agellius.*

[t] *Psal.11.2.*

[u] *Psal.124.6.*

[x] *Psal.35.8.*

charitie, nor the debts of cruelty vnsatisfied. As [y] *Gideon* slew seuentie Elders of Succoth with vnmeasurable torments: euen so were his owne seuentie sonnes, all but one, murthered by his bastard *Abimelec*. So the wicked [z] Egyptians (hauing caused some male-children of the Hebrewes to be slaine, and other of them to be cast into the water and drowned) were rewarded by God in the like measure, destroying their owne [a] first borne by his Angell, and drowning their King and his hoste in the red sea, Exod. 14. So [b] *Haman* was hanged vpon the same gallowes he set vp for *Mordecai*. [c] *Baiazet* the first, who purposed in the pride of his heart, if he should conquer *Tamberlane*, to carrie him in an iron cage thorough his kingdome; was himselfe serued in the same kinde by victorious *Tamberlane*. The Tyrant [d] *Maxentius* was ouerthrowne in the same bridge, which he craftily built as a snare for the destruction of *Constantine*; and so his [e] mischiefe fell vpon his owne head, and his wickednesse vpon his owne pate. [f] *Alexander* the sixth was poysoned at supper with the very same wine, which hee had prepared as a deadly draught for his familiar friend Cardinall *Adrianus*: It is said in the storie, that it happened by his seruants improuidence, who mistook the bottles; and yet doubtlesse by Gods all-seeing prouidence, who casteth his enemies into the same pit they digged for other.

Mystically this Hymne may be construed of [g] Christ, who was [h] in the daies of his flesh assaulted by the tyrannie both of temporall and spirituall enemies. His temporall enemies, [i] *Herod* and *Pontius Pilate*, with the Gentiles and people of Israel, furiously raged, and tooke counsell together against him. The chiefe Priests and Princes were (saith [k] *Hieromes*) like *lyons*, and the people like the *whelps of lyons*, all of them in a readinesse *to deuoure his soule*. The Rulers *laid a net for his feete* in their [l] captious interrogatories, asking, Mat. 22. 17. *Is it lawfull that tribute be giuen vnto Caesar, or no?* And Ioh. 8. 5. whether

[y] *Iudges* 8.

[z] *Exod.* 1.

[a] *Exod.* 12.

[b] *Esther* 7. 10.

[c] *Knolles in his life.*

[d] *Euseb. hist. lib. 9. cap. 9.*

[e] *Psal.* 7. 17.

[f] *Pet. Bembus hist. Venet. lib. 6. Idem Pontanus de prudent. lib. 4 cap. 16.*

[g] *Hieromes Augustine. D. Incognitus. Lorinus.*

[h] *Heb.* 5. 7.

[i] *Acts* 4. 27.

[k] *In loc.*

[l] *Turrecremat. Lorinus in loc.*

whether *the woman taken in the very act of adulterie, should be stoned to death, or no?* The people were *set on fire*, when as they raged against him, and *their teeth and tongues were speares and swords*, in [m] crying, *Crucifie him, crucifie him.* His spirituall enemies also sought how to *swallow him vp*, his *soule was among lyons* all the daies of his life, at the houre of his death especially. The diuell in tempting and troubling him, had *laid a snare for his feet*; and death, in *digging a pit* for him, had thought *to deuoure him.* As *Dauid* was in the caue, so Christ the sonne of *Dauid* was in the graue. But it was [n] impossible ỹ the Lord of life should be holden of Death, or that his flesh should see corruption, he therfore rose againe from the dead on this day, *setting himselfe aboue the heauens, and his glorie aboue all the earth.* In his anguish and agonie he did [o] offer vp prayers and supplications, with strong crying and teares vnto him that was able to saue him from death, saying, [p] *O my Father, if it be possible, let this cup passe from me? neuertheless not as I will, but as thou wilt.* And so Christ here called vpon his Father, *O God be mercifull vnto me, &c.* But he speakes as man, & in the person of men, [q] *Vnus homo dicit, sed vnus pro multis.* And S. [r] *Augustine* sweetly, *Qui cum patre miseretur tui, in te clamat miserere mei.* Christ, according to his [s] *Theleſis* and naturall will, abhorred and feared death, and therefore said, *O God be mercifull vnto me:* but according to his *boulesis* and rationall will, he yeelded himselfe voluntarily to his persecutors, and said, *Vnder the shadow of thy wings shall be my refuge, till this euill is ouer past.* And Psalm. 16.9. (as S. *Peter* applieth it, Acts 2.25.) *I beheld God alway before me, for he is at my right hand, that I shall not fall.* Wherefore such as affirme that hee suffered the pangs of desperation, and the very paines of the damned in hell, erre foully, not vnderstanding the Scriptures. He saith here, vers. 5. according to the vulgar Latine, *Dormiui conturbatus*, he was indeed grieuously troubled in his soule; yet so that he slept, [t] *tam placatus erat ille turbatus,*

[m] *Augustine.*

[n] *Acts 2.24.*

[o] *Heb. 5.7.*

[p] *Matth. 26.39.*

[q] *Hierome.*
[r] *In loc.*
[s] *See notes vpon Gospell 10. Sun. after Trinit.*

[t] *August. in loc. Comsule Lorin. in loc.*

horne, vt quando vellet dormiret. He feared his enemies tyrannie, *secundum propassionem*, (as [a] *Lombard* acutely) *non secundum passionem.* Or, to speake in the words of [z] *Bernard*, he was *turbatus*, moued, but not *perturbatus*, remoued from his truſt in God, and reſolution to worke our good. And therefore [y] he ſaid in another Pſalme, *I will lay me downe in peace, and take my reſt*, as hauing [z] power to lay downe my life, and power to take it vp again. For as he dyed when he would, euen ſo when he would he did ariſe from the dead, *ſetting himſelfe aboue the heauens, and his glorie aboue all the earth.*

[a] *Sent. lib. 3. diſt. 15.*
[z] *Epiſt. 25.*
[y] *Hieron. in loc.*
[z] *Ioh. 10. 18.*

According to this expoſition, our Church allotted this Hymne to be read on this holy-day: for in Chriſts reſurrection all his enemies *tyrannie was ouer paſt*; in his reſurrection his [a] *glorie* (which heretofore was obſcure) *did appeare aboue all the earth*; in his reſurrection he did *awake right early*, ſo the text, *in the* [b] *morning early whē it was* [c] *darke*; in his reſurrection *his lute and harpe did awake*, that is, his fleſh aroſe from the bed of his graue. [d] The ſtrings of an Harpe are touched and ſound vpward eſpecially, but the ſtrings of a Lute from below: Chriſts humane nature then in working diuine miracles, which are from aboue, was like the *Harpe*; but in ſuffering our infirmities here below, like a *Lute*. The Harpe did ſound, when he made the blinde to ſee, the deafe to heare, the lame to goe, &c. but the Lute did ſound, when he was a thirſt, hungrie, naked, whipped, when he cryed; when he dyed, when he was buffeted, and when hee was buried. After his reſurrection, all the miracles he did out of his power, and all the miſeries hee ſuffered out of his infirmitie, were by the bleſſed Apoſtles, inſtruments of his glorie, preached firſt *among the people*, then *among all nations*, euery where ſinging, that *the greatnes of his mercie reacheth vnto the heauens, and his truth vnto the clouds.*

[a] *Turrecremat.*
[b] *Luke 24. 1.*
[c] *Ioh. 20. 1.*
[d] *Auguſtine. Hierome. Lorinus.*

This alſo may bee conſtrued of the [e] Church, and that both in reſpect of her ſpirituall enemies and temporall. As

[e] *Molerus. Strigelius.*

As for her ghostly foes, the diuel is *a roaring lyon*, 1. Per. 5. 8. and our sinnes are the [f] *whelpes of lyons*, readie to deuoure vs. And concerning outward enemies, the Church in this world is like *Daniel* in the lions denne, or as the sucking childe playing vpon the hole of the Aspe, Esay 11. 8. she hath here no visible power or outward helpe to flie to for succour, all her *trust is in the Lord, vnder the shadow of his wings is her refuge, till this euill is ouer-past.* In old time Gods people were [g] *tried by mockings and scourgings, by bonds, and prisonment, they were stoned, hewen asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in wildernes, and mountaines, and caues of the earth, clothed in sheep-skins, and in goates-skinnes, being destitute, afflicted, and tormented, of whom the world was not worthie.* Since Christ, it is well obserued by [h] *Bernard* of the Churches affliction, *Amara prius in nece martyrum, amarior post in conflictu hereticorum, amarissima nunc in moribus domesticorum: Hoc non fugare, non fugere potest, ita inualuerunt & multiplicati sunt super numerum.* Her oppression in the beginning was great by the persecution of tyrants, afterward greater by the conflict of heretikes, but now greatest of all by the dangerous positions and practises of Anti-christs in the kingdome of poperie, whose very Masses are sometime for massacres, and their sacred sacrifices offerings of blood. And surely (beloued) if the Church had not any other enemies, but onely these monstrous Anti-christs of Rome, yet she might truly complaine with our Prophet here, *my soule is among lyons.* Eleuen Popes had that name, whereof all (excepting two or three) were roring lyons in their buls, and rauening lyons in seeking after their pray. *Leo* the tenth so pilled and polled the goodly nation of *Germany* with impardonable Pardons and mercilesse Indulgences, as that his insupportable crueltie gaue the first occasion of the reformation of religion in that Countrey. The foes of *Dauid* are said here to *lay a net for his feete, and to digge a*

[f] *Nyssen apud Lorin. in loc.*

[g] *Heb. 11. 36.*

[h] *Ser. 33. super Cant.*

pit before him: and what are the Papists intricate distinctions of Schooles, and *Machiauelisme* of State, but soares and nets to catch our bodies and soules, and so greedily to *swallow vs vp*, as *Saul* here would haue done to *Dauid*. These Scribes and Pharisies haue so great a swallow, that they deuoure not only some few widowes houses, as the [i] Pharisies among the Iewes in old time: but also whole villages and townes, as [k] *Merindol* and *Cabriers* in the Countie of *Prouince*, yea whole shires and countries in *Netherland*: yea their intent was *anno* 1588. to deuoure this whole kingdome of *England* with an *inuincible* (fondly so called) *Armado*. The foes of *Dauid* had *teeth as speares, and tongues as swords*: and are not the tongues of Papists answerable, who terme the sincere profession of the Gospell *Heresie, Turcisme, Paganisme, Diabolisme*, [l] farre exceeding the setting vp of *Bel, Baal*, & *Belzebub*, and all the Diuels in hell? affirming in their letters and libels, that our Church hath no faith, but fancie: no hope, but presumption: no charitie, but lust: no God, but an Idoll. The foes of *Dauid* were set on fire: and who greater incendiaries then the Papists? Their chiefe Logicke in their conference was *a fagot for the heretike*, delighting so much in fire worke, that they burned Gods people by ỹ dozen, as at [o] *Stratford the Bow neere London*; and bound them in chaines by the score, as at [p] *Colchester* in the bloodie daies of Queene *Mary*. Nay, their intent was on *the fifth of November in the yeere* 1605, to burne, and that at one fire by the hundreds, and those not the meanest of the people, but the very principals of our Church & Commonwealth, euen the most meeke King himselfe, together with his noble consort, and all their royall issue. This *Powder-plot* was so transcendent in villanie, that I may well vse the words of [q] *Moses*: *Aske of the daies of old, that haue been before you, since the day that God created man on earth, and enquire from the one end of heauen to the other, if there came to passe such a thing as this, or whether*

[i] *Matth.* 23. 14.
[k] *Fox Martyr. fol.* 859. *see the persecutions of Angronge apud eundem fol.* 871.
[l] *Sir Tho. Moore preface to his confutation of Tyndals answer amõg the works of More, fol.* 340
[m] *D. Carier let. to the King, pag.* 47.
[o] *Fox Mart. fol.* 1738.
[p] *Idem ibid. fol.* 1389.
[q] *Deut.* 4. 32.

ther any such like thing hath been heard? And answere may be giuen out of the 19. chapter of Iudges, at the 30. verse, *There was no such thing done or seene, since the time that the childrē of Israel came vp from the land of Egypt, vnto this day.* The like was neuer done, nor heard of in Israel, nor thoroughout the world, since the beginning.

[r] *Habacuc.1.5.* To speake with [r] *Habacuc: Behold a worke wrought in your daies, you will not beleeue it, when it shall be told you.* Shall I call it a worke done? no beloued (as a reuerend father of our Church) it was the worke of the Lord, that it was not done. The snare was broken, and wee deliuered, and they fell into the pit who digged it for vs. A worke of so great might and mercie, that it ought to be had in a perpetuall remembrance. [f] *Exech.24.2.* *Sonne of man, write thee the name of the day, euen of the same day: for the King of Babel set himselfe against Hierusalem this same day.* The *fifth of November is the day*, wherein we were deliuered from the Babyloniſh and Romiſh tyrannie, let vs be glad and reioyce therein, and ſing as *Dauid* in the ſecond part of this Hymne, *O God my heart is fixed, my heart is fixed, I will ſing and giue praiſe, &c.*

PSALM.

PSALME 111.

I will giue thankes vnto the Lord with my whole heart, secretly among the faithfull, and in the congregation.

THis Hymne may be parted into three portions:

1. A protestation of King *Dauid* in the first verse, that hee will in his owne person (hereby giuing all his subiects a good [t] example) praise the Lord, *I will giue thankes*; and that not [u] hypocritically with his mouth and lips only, but *with my heart*; and that not with a [x] diuided heart, or a peece, but with my *whole heart*; and that both in the *secret* assemblies of the *faithfull*, and in the publique *congregation*. [y] Or I will giue thankes *secretlie* for the satisfaction of mine owne conscience, and *in the congregation* openly, for the further edification of my brethren.

[t] *Mollerus.*
[u] *Tileman. Caluine. Agellius.*
[x] *Hosea* 10. 2.
[y] *Bellarmine.*

2. An enumeration of Gods admirable blessings, conferred vpon the whole world in general. Vpon his Church in more particular, as the [z] grownd and matter of his praise, from the second verse to the tenth, *The workes of the Lord are great*, his workes of creation, and workes of redemption are *worthie to be praised and had in honour*. His workes of creation, [a] as the making of all things of nothing, and the preser-

[z] *Caluine.*

[a] *Strigelius. Turrecremat.*

preseruing of the same frō the beginning in a most excellent beautie. His workes of redemption, as Christs incarnation, passion, resurrection, ascension; all which our *merciful and gracious Lord hath so done, that they ought to be had in remembrance.* Here then obserue the reason, why the Church allotted this Hymne to be read on Easter day: the redemption of Israel out of Egypt, is a plaine [b] figure of our deliuerance by Christ, out of the hands of all our spirituall enemies; and their [c] *Passe-ouer* and [d] *Manna* (which is implied heere, vers. 5) is a type of our spirituall eating and drinking at the Lords table, which is enioyned vs at *Easter*, aboue al other times in the yeere.

3. A conclusion at ỹ 10. verse, containing a
- Rule
  - Propoūded, *The feare of ỹ Lord is the beginning of wisedome.*
  - [e] Expounded, *A good vnderstanding haue all they, that doe thereafter.*
- [f] Reason, *The praise of it endureth for euer.*

Concerning the two former parts, I haue written [g] heretofore much, and I shall haue iust occasion [h] hereafter also to say more. My purpose for the present is to begin at the Psalmes end, *The feare of the Lord is the beginning of wisedome, &c.* The which *Epiphonema* concludes the Prophets whole discourse, touching the praise of

[b] *Bucer.*

[c] *1. Cor. 5. 7.*

[d] *1. Cor. 10. 3.*

[e] *Agellius. Bellarmine.*

[f] *Wilcox.*

[g] *See notes on 89. Psalme, & sermon on Gunpowder treason day.*

[h] *In Psal.* 113, 118, 145

of God: as if he should haue said, seeing *the works of the Lord are so great, so worthie to be praised and had in honour, so marueilous and memorable*, that they *deserue the seeking out*, [i] seeing *his name is so reuerend and holy*; doubtlesse *the feare of the Lord is the beginning of wisedome, and the praise of it endureth for euer*.

[k] To *feare God* is to beleeue in him, to loue him, to put our trust in him, to giue him thankes, and in all our actions and passions to bee ruled according to his holie lawes. In a word, to *feare God* (as the [l] wise man teacheth) is our *whole dutie*, concerning offices of pietie toward God, & pitie toward our neighbors. For the word *beginning*, signifieth here not onely *principium*, but also [m] *præcipuum*: not only *primum*, but also *primarium*: not only the first in time, but also the first in honour and dignitie. For as *Dauid* here calleth it *the beginning of wisedome*: so *Salomon*, Eccles. 12.13. *the end of all*. The feare of the Lord is indeede the first alphabet of wisedome, the beginning, as it were the [n] begetting, or (as [o] Iesus the sonne of Syrach termeth it) *the roote of wisedome*. [p] But that is not all, it is not onely an introduction to wisedome, but wisdome it selfe, Iob. 28.28. *The feare of the Lord is wisedome, and to depart from euill is vnderstanding*. It is *deepe wisedome* (saith our English paraphrast in meter) yea *the perfection and fulnes of wisedome*, Ecclesiasticus 1.20. [q] As then in the vulgar Latine, Ecclesiasticus 11.3. hony, which is the chiefe of sweete things, is called *initium dulcoris*, the beginning of sweetnes: euen so Gods feare (which vpon the point is *summa summarum*, as it were the summe totall of all holie knowledge) is termed *initium sapientiæ*, the beginning of wisedome.

This assertion, in worldly mens vnderstanding, is a grand *paradox*: for they repute the preaching of Christianitie [r] *foolishnes*, and the professors of the same *fooles*, 1.Cor.4.10. *We are fooles for Christs sake*. Loe, say the wicked of the godly, Wisedome 5.5. *We thought their*

[i] *Arnobius. Mollerus.*

[k] *Melanct hon.*

[l] *Eccles. 12. 13.*

[m] *Agellius. Idem Caluin, & Genebrard.*

[n] *Eccles. 1 24.*

[o] *Melanct hon. Caluine. Bellarmine.*

[p] *Genebrard.*

[r] *1.Cor.1.18.*

life, madnes, accounting them rather mad men, then sad men. But the spirit of truth here proclaimeth on the contrarie, *that all worldlings are blindlings, and that none wicked are wise*. To such as haue not the feare of God before their eyes, it is expressely said by [f] Wisedome it selfe, *O ye foolish, how long will ye loue foolishnes, and hate knowledge?*

[f] *Prou.1.22.*

It is obiected out of S. *Luke*, chap.16.vers.8. that *the children of this world are wiser then the children of light*. Answere is made by the [t] Doctors vpon the place, that Christ accounts them not wiser absolutely, but only *secundum quid*: they be wiser in their *generation*, [u] that is, in things appertaining to this life present, but not in the businesse of regeneration, in things belonging to that other life which is to come. For (as [x] one said of Sir *Thomas More*) that he was *either a foolish wise man, or a wise foolish man*: euen so the children of this world are wise men in foolish things, and foolish men in wise things. They be not *in genere*, wise, but *in genere suo*, wise to doe euill (as the [y] Prophet speakes), but to doe well they haue no knowledge.

[t] *Origine. Iansenius. Maldonat.*
[u] *Theophylact. Marlorat.*
[x] *Hall in his Chron. Idem Fox Martyr. fol.976.*
[y] *Jerem.4.22.*

Atheists, acknowledging no God, are very fooles: Psal.14. *The foole said in his heart, there is no God*. If this *Ignoramus* had so much braine as brow, the [z] bookes of the Creatures and Conscience would informe his vnderstanding, that the great world without him, and the little world within him, are nothing else (as it were) but *God expressed*.

[z] *Vide Bellarm. de ascensione mentis in deum per scalas creat. grad. 1.2.8.*

The *Gentiles*, adoring many gods, are very fooles, before Christ (the Sunne of righteousnes) calles them out of [a] darknesse into marueilous light, *a blind and a foolish nation*, Deut.32.21. Euen the seuen wise men of *Greece* (saith [b] *Lactantius*) had no *good vnderstanding*, because none but fooles accounted them wise. Nay, S. [c] *Paul* giues this iudgement of all Heathen Philosophers, that they were *vaine in their imaginations, and that while they professed themselues to be wise, they became fooles*. In this re-

[a] *1.Pet.2.9.*
[b] *De vera sapientia, cap.1.*
[c] *Rom.1.21.*

spect

spect [d] *Cicero* had iust cause to complaine, *O me nunquam sapientem!*

[d] *Epist. ad Oclauium.*

The superstitious Idolaters, and mingle manglers in religion, who worship the true God falsely, not according to his word, but according to their owne will, are very fooles. So *Paul* called his Galathians, who ioyned the Ceremonies of *Moses* vnto the Gospell of Christ, as necessarie to saluation: *O* [e] *foolish Galathians, who hath bewitched you, that ye should not obey the truth? are ye so foolish, that after ye haue begun in the spirit, you will end in the flesh?*

[e] *Galat. 3. 1. 3.*

Carnall Gospellers and hypocrites, who professe they know God in their words, and yet deny him in their [f] workes, are very fooles. *Their prayers are sacrifices of fooles*, Eccles. 4. 17. Their disputations about religion, are *foolish questions*, Tit. 3. 9. all their generation are *fooles and blinde*, Matth. 23. 17. As for example, the slow-backe neglecting the workes of his vocation, and liuing in idlenesse, (though he heares neuer so many sermons vpon the working daies) in the iudgement of the wisest is a very foole: Eccles. 4. 5. *The foole foldeth his hands, and eateth vp his owne flesh.* So, whosoeuer is vngratefull vnto the Lord (which is the Father of mercies, and God of all grace) for his manifold blessings, is a very foole: [g] *Doe ye so reward the Lord, O yee foolish and vnwise people? the oxe knoweth his owner, and the asse his masters cribbe: but Israel hath not knowne, my people hath not vnderstood*, Esay. 1. 3.

[f] *Tit. 1. 16.*

[g] *Deut. 32. 6.*

So the couetous wretch (who though he boast of his faith and hope, [h] *sacrificeth vnto his net*, and saith in his heart to the wedge of gold, [i] *thou art my confidence*) is a very foole. [k] *Nabal* is his name, and follie is with him, a blinde foole, like [l] *Samson* in the mill, hee grindes for other, but eates not of the fruites of his labour himselfe, the which is termed by *Salomon*, an *euill sickenesse, and a vanitie*, Eccles. 6. 2.

[h] *Habacuc. 1. 16.*
[i] *Iob. 31. 24.*
[k] *1. Sam. 25. 25.*
[l] *Iudges 16. 21.*

So the proud man, as well in his ambition, as in his ho-

nour, is a very foole. [m] Like horse and mule without vnderstanding: like the famous foole [n] *Lobelinus*, who being in a new coate knew not himselfe. [o] For if in fauour, he knowes no man; if out of fauour, none know him.

So the Drunkard is a very sot, [p] *mancipium corporis*, a slaue to his own seruant, a foole with a witnesse, his fault is written in his forehead and in his face, hee reeles in open streete, and hath in his drunken fit a little lesse wit then a beast, and but a little more sense then a blocke.

So the wanton is destitute of vnderstanding, Prou. 6. 32. led by the foolish woman as a foole to the stockes, Prou. 7. 22. For though he may peraduenture blinde the Bishop, and [q] cope the Commissarie: yet Gods [r] all-seeing eye (when the night is darke, the doore fast, and the curtaine close) findeth out his foule follie.

To conclude this poynt, euery kinde of wickednesse is a weaknesse, and euery fault a folly. But on the contrarie, euery poynt of religion is a part of wisedome, as conducing to blessednesse (the end of wisedome). To serue the Lord in feare, and to cast all our care vpon him, is wisedome: for, [s] *Blessed is the man that feareth the Lord, blessed are they that put their trust in him.* To loue thy neighbour as thy selfe, is a part of wisedome: for, *blessed is the man* [t] *that considereth the poore and needie, blessed are the meeke, blessed are the mercifull, &c.* To liue soberly toward thy selfe, is a part of wisedome: for, *blessed are the poore in spirit*, Matth. 5. 3. *Blessed is he that watcheth and keepeth his garments, lest hee walke naked, and men see his filthinesse*, Apoc. 16. 15.

The blindlings of the world cannot in this life see this, and therefore they will not say this; but one day, to wit, at the last day, they change their mindes, and sighing, acknowledge within themselues, [x] *This is hee, whom we sometime had in derision, and in a parable of reproch, we fooles thought his life madnesse, and his end without honor, how is he counted among the children of God? and his portion is among the Saints: therefore wee haue erred from the*

[m] *Psal.* 32. 10.
[n] *Mensa philosophica fab. de fatuo.*
[o] *Sir R. Barckley felicitie, lib.* 5.
[p] *Seneca epist.* 65
[q] *Vision of Pierce Plowman pass.* 3.
[r] Qui minimè fallitur, quia minimè clauditur. *Bernard lib.* 5. *de Consider.*
[s] *Psal.* 112. 1.
[t] *Psal.* 2. 12.
[u] *Psal.* 41. 1.
[x] *Wisdom.* 5. 3.

the way of truth, and the light of righteousnesse hath not shined vnto vs, and the Sunne of vnderstanding rose not vpon vs.

A good vnderstanding haue all they that doe thereafter.] In Philosophie wisedome is defined by knowing, but in Diuinity wisedome is prized by doing. They bee wise men in deed [y] *Non qui facienda dicunt, sed qui dicenda faciunt*; heretickes reade so much, and hypocrites vsually cite so much, and the deuill himselfe knoweth so much of the Gospell as any: yet all these notwithstanding haue bad vnderstanding, [z] onely such *haue good vnderstanding in Gods feare that do thereafter*; [a] that is, in all their actions & passions altogether rely vpō his sure promises, euer ready to be ruled according to his word and will, so *Dauid* expounds himselfe in the [b] Psal. 119. *I haue more vnderstanding then my teachers, for thy testimonies are my studie. I am wiser then the aged, because I keepe thy commandements.* Here then is condemned as folly the [c] will-worship, or voluntary religion of all hypocrites, especially [d] Papists, honouring God not according to his feare, but according to their owne fancie.

[e] *Purgatory*, being a figment of idle Poets, and not the iudgement of holy Prophets, is a parcell of foolery; wherein the Pope sheweth himselfe most vncharitable, for that [f] hauing power to fetch all soules out of this hell, and to purge whole Purgatory, suffers notwithstanding this fire to burne still, onely because it warmeth his owne kitchen.

Praying to the dead, is another parcell of foolery, the which in the Booke of Gods feare hath neither precept, nor patterne, nor promise; for our calling vpon God we find [g] precept vpon precept, and promise vpon promise. *Call vpon me* (saith the [h] Lord) *in the time of trouble, so will I heare thee, &c. whome haue I in heauen but thee*, Psalme 73.25. So Christ openly, *Come vnto mee all yee that are weary, and heauy laden, and I will ease you. Come*

[y] Æneas Syluius comment. in Panormit. lib. 3.

[z] Chrysost. in loc.

[a] Melanct. Mollerus.

[b] Verse 99. so Moses Deut. 4.6 Jerem. 8.9.

[c] Coloss. 2.23.

[d] Mollerus.

[e] See Respon. Elien. ad apol. Bellar. pag. 207. 208 et Mort. Appeal. lib. 1. ca. 2. §. 13.

[f] Bulla Clemen. 6 & apud Anto. Florent. part. 3. tit. 22. cap. 6.

[g] Esay 28.10.

[h] Psal. 50.15.

vnto me, that is a precept; *I will ease you*, that is a promise. Come [l] not to mine, but to *me*; not to my Saincts, or Angels, or Martyrs, or mother: but to my selfe, send not other, it is my pleasure that *yee come*: seeke not for helpe from other, *I will ease you*. There bee likewise so many patternes of this deuotion, as there be godly prayers recorded in holy Bible; but on the contrary neuer a lease, neuer a line, neuer a letter in the Booke of Wisedome that fauoureth inuocation of Saints, and therefore we may well apply that vnto the Church of *Rome*, which [k] *Elia* said vnto the messengers of *Ahaziah*, *Is it not because there is no God in Israel, that ye go to enquire of Baalzebub the God of Ekron?* is it not because there is no liuing God in heauen, that ye pray to stocks on earth, and seeke to [l] such Sauiours, as are worthily thought to reside with *Belzebub* in hell? Is it not an idle thing to sue to the man, if the master alwaies bee present, and euer ready to grant thy request? and is it not a greater folly to call vpon Saints in our trouble? when our blessed Sauiour hath openly not onely sayd, but also sworne, [m] *Verily, verily, I say vnto you, whatsoeuer you aske the Father in my name, he will giue it you, &c.*

Their prophaning of the blessed Sacraments is another parcell of foolery, for is not (I pray you) their christening of [n] Bels an impudent mocking of holy Baptisme; and the denying of the Cup vnto Lay-men, a notorious lurching at the Lords Table, contrary to Christs [o] expresse word, *Drinke ye all of this*; in giuing the bread he said onely, *Take, eate*, indefinitely [p]: but when hee tooke the Cup (as fore-seeing this innouation of Papists) he did adde an vniuersall note, *bibite omnes*, drinke ye, drinke all ye: so they make mariage a Sacrament, and yet affirme, that holy Priesthoode is prophaned by this holy ordinance, that it is [q] sacriledge forsooth, and not a Sacrament. And [r] so they honour it as the Iewes honoured Christ, in clothing him with a purple robe. What should I speake of their Masse, which is a notorious enemie

[l] See Gospell on S. *Matthias* day.

[k] 2. *Kings* 1. 3.

[l] See Sermon on Gunpowder treason day, *page* 6. 7.

[m] *Iohn* 16. 23.

[n] *Durant. de ritibus eccles. li.* 1. *ca.* 32. *num.* 6. See *Respon. Elien. ad apolog. Bellarm. Fox* Martyr *fol.* 986. & *Pet. Moulin.* defence of our faith against *Coeffetau. art.* 16

[o] *Mat.* 26. 27.

[p] *Calu.* & *Marlorat. in loc. Mat.*

[q] *Bellar. orat. in schol. habit. tom.* 3. *controuer. in fine.*

[r] Dr. *Fulke* in *Heb.* 13. 4.

nale to Christ, in respect of his oblation and office, the Lord hath sworne and will not repent that Christ is *a Priest for* [r] *euer*, Psalme 110. 4. *offering himselfe once for all*, Heb. 9. 26. 28. Are the Masse-Priests then any better then idle fooles, [t] *in offering him often vnto God the Father, vnder the formes of bread and wine really and properly, for the sinnes of the quicke and the dead?* It is reported of the zealous and learned Martyr [u] *Ioannes Mollius*, that he neuer spake of the name *Iesu*, but instantly teares dropt from his eyes. And surely the due consideration of Christs all-sufficient oblation and sacrifice for all our sinnes on the Crosse, should make vs abhorre those masse-mongers, and to say with our [x] Prophet, *Doe not I hate them (O Lord) that hate thee, and am not I grieued with those that rise vp against thee? yea Lord, I hate them right sore; euen as though they were mine enemies.*

But the maine poynt of their foolish wisedome, is the prohibiting of the Scriptures in a vulgar and knowne tongue. [y] Christ saith expressely, *Search the Scriptures.* Antichrist on the contrary, [z] the reading of holy *Scriptures is against the determination of the Church.* As long as Lay-men are kept from the light of the Gospell, and Lanterne of the Lawe, they cannot spiritually discerne their Priests erroneous doctrines and doings. Herein the popish Clergy doth vse the foppish Laity, like as the [a] Philistines handled *Samson*, first they put out their eies, and then being blind-fold, they make pastime with all degrees of them, euen with Emperours and Kings, and [b] *all that is called God.* I haue heard often, and read [c] also, that Cardinall *Caietan* comming into *Paris*, and seeing the blinde people very desirous of his blessing, and therein vndoubtedly the Popes: he turned to them and said, *Quandoquidem hic populus decipi vult, decipiatur in nomine diaboli*: that is, seeing this people will needs be deceiued, let them be deceiued in the name of the diuell, and so gaue them the Popes blessing.

In

[r] See *Chemnit. examp. par. 2. page 170. 171.*
[t] *Con. Triden. & Bellar. lib. 1. de missa per totum fere librum.*
[u] *Fox Mart. fol. 855.*
[x] *Psal. 139. 21.*
[y] *Iohn 5. 39.*
[z] *Ex registro. Ioh. Longland Episc. Linc. fol. 85. apud Fox Mart. fol. 763.*
[a] *Iudg. 16. 25.*
[b] *2. Thes. 2. 3.*
[c] Dr. *Carleton*, directions to know the true Church. *pa. 40.*

In these poynts and many moe the Papists (albeit neuer so learned) haue *bad vnderstanding*, and the reason hereof is plaine, because they haue changed the rule of faith, [d] adding to the Scriptures vnwritten traditions, and honouring them with equall affection of deuotion and reuerence, and so consequently worshiping God after their own inuentions, and not according to the prescript of his holy faith and feare.

[d] *Concil. Tridet. idem Bell. lib. de verbo Dei non scripto. cap. 3. §. contra. & cap. 4. § nunc vt. & 12 §. dico secunda.*

The praise of it endures for euer.] Or as other Translations, *his praise*, referring it [e] either to God, or else to the man who feares God. [f] Some Diuines ascribe this praise to God alone, [g] because *Tehilla* properly signifieth onely that kinde of praise which is due to God: and so they make this clause to containe both a [h] precept, and a promise. Precept, exhorting vs to praise God with all our heart, both in the secret assemblies of the faithfull, and in the publike congregation. And so this Hymnes end doth answere the beginning, and the Text in euery poynt, the title. Now, lest any man in executing this office should be discouraged, the Prophet addeth a promise, *Gods praise doth endure for euer*, as if he should haue said, *The Lord is* [i] *King, be the people neuer so impatient, the Lord is* [k] *God, albeit the* [l] *Gentiles furiously rage together, and the Iewes imagine a vaine thing, the Kings of the earth stand vp, and the Rulers combine themselues against him.* He that dwelleth in heauen hath all his enemies in derision, and makes them all his foote-stoole; his power is for euer, and so consequently his praise shall endure for euer; in the militant Church, vnto the worlds end, in the triumphant, world without end.

[e] *Bucer. Agellius.*
[f] *Chrysost. Euthym.*
[g] *Genebr. in loc. & in Psal. 148. 13.*
[h] *Melanct. Mollerus.*
[i] *Psal. 99. 1.*
[k] *Kings 18. 31.*
[l] *Psal. 2. 1.*

Most interpretours haue referred this vnto the good man who feares the Lord, yet diuersly. [m] Saint *Augustine* expoundeth it thus, *his praise*, that is, his praising of the Lord *shall endure for euermore*, because he shall bee one of them, of whom it is said, Psal. 84. 4. *Blessed are they that dwell in thy house, they will be alwaies praising thee.*

[m] *In loc.*

[n] Other

n Other vnderstand by o *his praise*, the commendation of the good man, both in the life present, and in that which is to come, for his righteousnesse shall be had in an euer lasting remembrance, Psal. 112. 6. Concerning the present, howsoeuer the name of the wicked rot either in obliuion, or in ignominie: yet p *the memoriall of the iust is blessed, it is like the composition of the perfume made by the skill of the Apothecary, sweet as hony in all mouthes, and as muscke at a banquet of wine.*

q *Hunc ventura nepotum semper dicent secla*
Beatum. Or as *Beza*
Hic sapit, hic demum mansura laude fruetur,
—parere qui Deo studet.

In the world to come, the Lord will say to such as loue his feare, haue liued thereafter; r *It is well done, good seruant and faithfull, enter into thy Masters ioy*: to become the peoples Saint, and to be commended of the most, is not alwaies honourable, *Non minus periculum ex magna fama* (said s *Tacitus*) *quam ex mala.* That commendation is onely true glory, which (as t *Cicero* speakes) is *Consentiens laus bonorum, & incorrupta vox bene Iudicantium.* And therefore to bee praised by the most worthy of all honor and praise, the Lord most high and most holy, surpasseth all the wickeds glozing, all this worlds glory.

Now then, I demaund of the worldling, what is the most high and deepe poynt of wisedome? is it to get an opulent fortune, to be *so wise as fiftie thousand pounds*? behold, *godlinesse is great gaine*, saith u *Paul*, and the Christian onely rich, quoth the renowned x Catechist of *Alexandria*. Is it to liue ioyfully, or (to vse the gallants phrase) Iouially? behold, y *there is ioyfull gladnesse for such as are true-hearted.* A wicked man in his maddemerry humor for a while may be *Pomponius Lætus*, but a good man onely is *Hilarius*; onely hee which is faithfull in z heart, is ioyfull in heart. Is it to get honour? *the praise of Gods feare* (saith our Text) *endures for euer.*

Many

n *Arnobius.* Dr. *Incognitus. Bellarmine. R. Stephanus. Tileman.*
o *His.* that is, their praise who feare the Lord and doe thereafter, the singular for the plurall. *Buter.*
p *Prou.* 10.7.
q *Eccles.* 49.1.
r *Buchanan.*
r *Mat.* 25.21.
s *In vita Agric.*
t *Tusc. quæst. li.* 3
u 1 *Tim.* 6.6.
x *Clem. Pædag. lib.* 3.
y *Psal.* 97.11.
z *Psal.* 64.10. *Prou.* 13.9.

many worthies of the world are moſt vnhappy, becauſe they be commended where they be not, and tormented where they be, hell rings of their paines, earth of their praiſe; but [b] *bleſſed is the man that feareth the Lord*, for his commendation is both here laſting, and hereafter euerlaſting; in this world renowned amongſt men, in the next rewarded amongſt Saints and Angels in the kingdome of glory.

[b] *Pſal.* 112. 1.

Psalme 113.

Praiſe the Lord (ye ſeruants) O praiſe the name of the Lord.

THis Hymne (as both Text and Title tell vs in the very beginning) is an exhortation to praiſe the Lord, wherein

3. poynts are chiefly regardable,
- *quis*, who? *ye ſeruants.*
- *quomodo*, how?
  - With all praiſe, verſ. 1. *Praiſe the Lord, O praiſe the name of the Lord.*
  - At all times, verſ. 2. *from this time forth for euermore.*
  - In all places, verſ. 3. *from the riſing vp of the Sunne, to the going downe of the ſame.*
- *quapropter*, why? for his
  - Infinite power, verſ. 4.
  - Admirable prouidence both in
    - Heauen.
    - Earth and that in
      - Publique weales, verſ. 6. 7.
      - Priuate families, verſ. 8.

[c] *Calvin.* The Prophet exhorts [c] all people to praiſe the Lord, *Young men and maydens, old men and Children praiſe the*

name

name of the Lord, Psalm. 148. 12. More specially, Gods people which haue tasted of his goodnesse more then other, as hauing his [d] statutes, and ordinances, and couenants, and promises, and seruice, Rom. 9. 4. [e] most chiefly the Leuites and Priests, as being appointed by the Lord for leaders and guides vnto the rest, his *seruants* after a more special manner, as it were in *ordinarie*. All men owe this dutie to God, as being the [f] workmanship of his hands; Christians aboue other men, as being the [g] sheep of his pasture; Preachers of the Word aboue other Christians, as being [h] pastors of his sheepe, and so consequently paternes in word, in conuersation, in loue, in spirit, in faith, in purenes, 1. Tim. 4. 12.

[d] Psal. 147. 19.
[e] Wilcox.
[f] Psal. 95. 6.
[g] Psal. 100. 2.
[h] Ephes. 4. 11.

Yea, but how must almightie God be praised? for as not euery one that saith vnto the worlds Sauiour, [i] *Lord, Lord, shall enter into the kingdome of heauen*: [k] so not euery one that hath in his mouth a bare (*the Lord be praised*) is a praiser of the Lord, but he which is euer readie to suffer and doe the will of his Master and maker. God is to be praised in thought, and word, and deede: 1. Cor. 6. 20. *Glorifie God in your bodie, and in your spirit.* The Lord as being *high aboue all heathens, and glorious aboue all heauens*, is blessed euer in himselfe; but that hee may be blessed of other, *let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen*, Matth. 5. 16. A leaud life doth occasion enemies of pietie to reuile the Gospell, and to blaspheme God, Rom. 2. 24. but honest behauiour (on the contrarie) to praise God in the day of visitation, 1. Pet. 2. 12. In one word, [l] *he doth praise God most, who liueth best.*

[i] Matth. 7. 21.
[k] Basil. Chrysost. Euthym.
[l] Tileman.

The Greeke, παῖδες, and the Latin *pueri*, may bee taken for children as well as seruants. And therefore the translation of the Psalmes in meter aptly, *Ye children which doe serue the Lord.* There is betweene little children and seruants so great affinitie, that (in Greeke and Latin) seruants are called children, and children seruants, according

cording to that of [m] *Paul, The heire, as long as he is a childe, differeth nothing from a seruant.* And so the translators in vsing the word *pueri* (though *naar* in Hebrew properly signifieth a seruant) [n] insinuate, that we should be like to little children in seruing of the Lord; that is, *simple, meeke, pure.*

Praise the Lord, O praise the name of the Lord!] The doubling and tripling of this exhortation, is to whet our [o] dulnesse and coldnes in executing this office, [p] to shew that God is to be praised with an earnest affection and zeale. For albeit Gods praise be the Christians Alpha and Omega, the first and the last thing required at our hands as well in death as life: yet such is our negligence, that we neede [q] *precept vpon precept, and line vnto line*, to put vs in minde of our dutie.

Or this exhortation is doubled, [r] to shew that God alone is worthie al praise; the kingdom is his, and therfore the glorie; frō him is all power, & therfore to him is due all praise. And ẏ not only for a little while, but *from this time forth for euermore:* For the seruants of the Lord are to sing his praises in this life to the worlds end; and in the next life, world without end. See before Psal. 89.

And as the Lord is to be praised at all times, so likewise in all places, *from the rising vp of the Sunne, vnto the going downe of the same*, [s] that is, in and thorough all the world; [t] for he puts the two chiefe parts of the world, for the whole world, because these two quarters (of East and West) are most inhabited.

Many Christian Interpretors, and some Doctors of the [u] Iewes, vnderstand this of our Lord Christ, whose kingdome is without either limits or end. Without limits, as hauing [x] *the heathen for his inheritance, and the vttermost parts of the world for his possession; his* [y] *name is great among the Gentiles, and incense shall be offered vnto him in euery place.* The which is all one with our text, *the Lords name be praised from the rising of the Sunne, to the going downe of the same.* Without end, for God the Fa-

ther

[m] *Galat. 4. 1.*

[n] *Placidus. Bellarmine, Dr. Incognitus.*

[o] *Caluine.*

[p] *Placidus.*

[q] *Esay. 28. 10.*

[r] *Wilcox.*

[s] *Bonauent. Mollerus.*

[t] *Wilcox.*

[u] *Kimchi apud Genebrard in loc.*

[x] *Psal. 2. 8.*

[y] *Malac. 1. 11.*

ther ſaid vnto God the Sonne, [x] *ſit thou on my right hand, vntill I make thine enemies thy footſtoole.* [a] *His ſeate is like as the Sunne, he ſhall ſtand faſt for euermore, like the faithfull witnes in heauen.* Yea though heauen be [b] no more, but periſh and waxe old as doth a garment, yet *he is* [c] *euer the ſame, and his yeares doe not faile.* The which is anſwerable to the words of our Prophet here, *Bleſſed be the name of the Lord from this time foorth for euermore.*

[x] *Pſal.*110.1.

[a] *Pſal.*89.35.

[b] *Iob.*14.2.

[c] *Heb.*1.12.

The Lord is high aboue all heathen] The moſt High deſerues to be moſt honoured; but *the Lord is high aboue all heathen, and his glorie aboue the heauen: Ergo*, worthie to be praiſed more then all, either Princes or people. The greateſt of all creatures in heauen is an Angell, and the greateſt of all men on earth is an Emperour: but the Lord is greater then both, as being their maker, [d] *in whome they liue, and moue, and haue their being.* Higher then all *Heathen*, infinitly greater then *Alexander* the Great, *Pompei* the Great, *Mahumet* the Great. Higher then all *Heauens* eyrie, where feathered fowles are, *for he* [e] *flyeth vpon the wings of the winds, and* [f] *rideth vpon the cloudes as vpon an horſe.* Higher then *Heauens* glorious, where bleſſed ſoules are; for the heauen of heauens is but his ſeate where hee reigneth, *a* [g] *great King aboue all gods.* Who then is like to the Lord our God, either among the clods on earth, or cloudes in heauen? [h] *He meaſures the waters in his fiſt, and meteth out heauen with his ſpanne, and comprehends the duſt of the earth in a meaſure.* The which [i] *Hierome* out of *Aquila* doth interpret after this ſort; Hee meaſures the waters with his little fingers, the earth greater then the waters, with three fingers: the heauen greater then both, with his hand and ſpanne. He filleth all things, and nothing is able to comprehend him; according to that of [k] *Salomon, Heauens, and heauens of heauens are not able to containe thee.* Nay the whole world, in reſpect of his greatnes, is but as *a drop of the morning dew*, Wiſdom. 11.19.

[d] *Act.*17.28.

[e] *Pſal.*18.10.

[f] *Pſal.*68.4.

[g] *Pſal.*95.3.

[h] *Eſay.*40.12.

[i] *In loc. Eſai.* See *Bellarm. de aſcenſione mentis in deum per ſcal. creat. Grad.* 2. *cap.* 1.

[k] 2. *Chron.*6.18.

This

This may teach vs, in whatsoeuer estate to [l] possesse our soules in patience, to be [m] strong in the Lord, and in the power of his might; albeit our enemies come about vs like [n] Bees, hee which is higher then the highest, and greater then all men, and all Diuels, is our protecter, stronie rocke, tower of defence, buckler, saluation & refuge, Psal.18.1. And as God is most able to help vs in trouble, so likewise most apt & readie: for, as it followeth in the next clause, *though hee dwell on high, yet hee doth humble himselfe to behold the things, that are in heauen and earth.*

[o] Some Philosophers thought it too great a labour for God to governe the whole world, and other on the contrarie too base. But [p] Diuines answere both of them in one word, *Deus neque laborat in maximis, neque fastidit in minimis.* Indeed the Poet said, *Non vacat exiguis rebus adesse Ioui:* but the [q] Scripture telleth vs otherwise, that the very haires of our head are numbred, and that not so much as a sparrow, which is sold for a farthing, can fall on the ground, without our heauenly Fathers prouidence. *Disponit membra culicis & pulicis, as Augustine in Psal.148.* For besides his [r] generall prouidence, which is seene in the gouernment of the whole vniuerse, he hath a particular also, moderating euery singular action and accident. He *dwelling on high, beholdeth* vs as Emmots vpō the mole-hils of this *earth*, in him we liue, and moue, and haue our being. He supporteth all things by his mighty word, Heb.1.3. he reacheth from one end to another, and ordereth all things sweetly, Wisdom.8.1. We reade, Mat.9. that there was a woman diseased with an issue of blood twelue yeeres: and Ioh.5. that a certaine man had been sicke eight and thirtie yeeres: and Ioh.the 9. that one was blind from his birth. All which happened not by humane chance, but by diuine choice, that [s] *the works of God might be shewed on them.* [t] *Omnia non permissa solùm à Deo, sed etiam immissa:* The Lord doth not onely suffer and see what is done here below, but also disposeth of euery particular euent, to the glorie of

[l] *Luke 21.19.*
[m] *Ephes.6.10.*
[n] *Psal.118.12.*
[o] *Apud Ambros. de officijs lib.1. cap.13.*
[p] *Ambros. in Hexam. lib.5. cap.3.*
[q] *Matth. 10.30.*
[r] *Caluin Inst. lib.1. cap.16. Vide Thom.1. part. quæst.22. art.2. & Caietan ibid.*
[s] *Ioh.9.3.*
[t] *Lipsius de Constant. lib.1. cap.14.*

of his name, and good of his children. He beheld *Dauid* in his trouble, *Daniel* in his dungeon, *Peter* in his prison, and ordered their short affliction to their endlesse consolation. And this may comfort vs in all our wants and wrongs, *He that dwelleth on high, humbleth himselfe to behold the things below,* [u] *he that keepeth Israel, neither slumbers nor sleepes. I* [x] *haue grauen thee* (saith the Lord) *vpon the palmes of my hands, and thy walles are euer in my sight.* He heares the very * groanes of his seruants in their closets, and [y] makes all their beds in sicknes; as S. [z] *Aug.* sweetly, he cares for all his childrē, as if all were but one: and for euery particular Christian, as if one were all.

[u] *Psal.* 113.4.
[x] *Esay.* 49.16.
* *Psal.* 38.9. *Iudges* 2.18.
[y] *Psal.* 41.3.
[z] *Confession lib.* 3. *cap.* 11.

[a] Some Diuines apply this vnto Christ: Hee which is [b] Lord ouer all, is high aboue al heathen; all lands are his inheritance, all people his possession, Psal. 2.8. He triumphed ouer death and hell in his resurrection, and his *glorie shined aboue the heauens* in his ascension: A [c] cloude tooke him vp out of this world, and hee did ascend farre aboue all heauens, Ephes. 4.10. Here then obserue the reason, why the Church allotted this Hymne for this day, because Christ in his [d] resurrection from the dead, is declared mightily to bee the Sonne of God, *high aboue all heathens, and heauens.* That which is heere said, *hee humbled himselfe to behold the things that are in heauen and earth,* is all one with that, Esay. 61.1. and Luk. 4.18. *The spirit of the Lord hath annointed me to preach good tydings vnto the poore, to binde vp the broken hearted, and to comfort such as mourne in Sion.* * Almightie God can not looke aboue himselfe, as hauing no superiours; nor about himselfe, as hauing no equals; he beholds such as are *below* him. And therfore the lower a man is, the neerer vnto God: hee resists the proud, and giues grace to the humble, 1. Pet. 5.5. he puls downe the mightie from their seate, and exalteth them of low degree: the most high hath a speciall eye to such as are most humble. For, as it followeth in our text, *he taketh vp the simple out of the dust, and lifteth the poore out of the durt.*

[a] *See Mollerus & Strigel. in loc.*
[b] *Rom.* 10.12.
[c] *Acts* 1.9.
[d] *Rom.* 1.4.
[e] *Marlorat in Luc.* 1. *See Magnificat, & epist.* 3. *Sund after Trinit.*

The Poet ſaid, *Haud facile emergunt, quorum virtutibus obſtat res angusta domi*; that it is an hard thing for a man of low birth and ſmall means, to be preferred vnto high places of honour. But our Prophet here to demonſtrate Gods admirable power and prouidence, ſheweth how the Lord *raiſeth the poore man out of the mire, that he may ſet him with the Princes, euen with the Princes of his people.*

[f] *Darius* was borne of a ſeruant, *Archelaus* King of *Macedonia* baſe begotten; *Antigonus*, *Themiſtocles*, *Phocion*, *Epaminoundas*, and other noble worthies iſſued from ignoble parents. [g] *Tangrolipix* of an ordinarie Captaine, became *Sultan* of *Perſia*, and firſt erector of the high and huge *Turkiſh* Empire. *Tamberlaine* (as [h] ſome thinke the ſonne of a Sheepheard) was in his time the ſcourge of the great *Turke*, treading vnder his foote inſolent *Baiazet* the firſt, of his violent and fierce nature ſurnamed [i] *Gilderun* or lightening. [k] *Willegis* Archbiſhop of *Mentz* was the ſonne of a Wheelewright, and therefore that he might alway remember, how the Lord had *exalted him out of the dust, to ſet him with Princes*, he cauſed the walles of his priuie Chamber to be hung with inſtruments of Carpentry, to which hee ioyned this *Motto*, *Willegis*, *Willegis*, *recole vnde veneris*: and from hence the Biſhoppes of that Sea giue two wheeles in their armes. In *England* alſo many Prelates haue been *lifted out of the mire* to the Miter, it is the Lords doing that hath his *dwelling on high, and yet humbleth himſelfe to behold the things in heauen and earth.* Renowned Sir [l] *Francis Drake*, the ſonne of a poore Vicar in Kent, was in our age both a terror to proude *Spaine*, and the mirrour of *England* in the moſt vnknowne and vttermoſt parts of the world.

The Scriptures affoord manifolde examples in this kinde, *Moſes* a [m] caſt-away childe, was afterward a leader, and a god (as it were) to the children of Iſrael, Exodus 4. So *Daniel* of a poore Captiue, Dan. 1. 6. became a chiefe

[f] *Ælian. hiſt. lib. 2.*

[g] *Knolles Turk. hiſt. pag. 4.*

[h] *Apud Knolles in the life of Baiazet. 1. fol. 212.*

[i] *Knolles vbi ſup fol. 203.*

[k] *Abraham Bucholcer. 1ud. Chron.*

[l] *Camden in Elizabetha pag. 301*

[m] *Exod. 2.*

chiefe ruler, Dan.2.48. So [n] *Ioseph* solde for a bond-seruant (whose feete were hurt in the stockes, and the iron entred into his soule) was afterward (Gods high and holy prouidence so disposing) set free by *Pharao* the King: *he made him also Lord of his house, and ruler of all his substance, that hee might informe his Princes after his will, and teach his Senatours wisdome.* So the Lord [o] chose *Dauid* his seruant, and tooke him away from the sheepefold, as he was following the Ewes great with young-ones, that *he might feede Iacob his people, and Israel his inheritance:* the Lord did not onely lift him out of the mire, but also preferre him, *he set him with Princes,* and [p] those not Princes of other nations, as *Ioseph* was exalted in Ægypt, and *Daniel* in Babell: but *euen with the Princes of his owne people,* to wit, of his owne countrey, where men of eminent parts are most [q] neglected. [r] Or *his* may be referred vnto God, as if the Prophet should haue said, hee taketh vp the poore man out of the mire, that he may set him in authoritie, not among the heathen onely, but ouer the Church *his owne people:* the which is the greatest honour of all, according to that of *Dauid,* [f] I would choose rather to sit at the threshold in the house of my God, then to dwell in the tents of vngodlinesse: and the good Emperour *Theodosius* (to the same purpose) desired rather to bee *membrum ecclesiæ, quàm caput imperij:* that is a member of the Church, then head ouer all vnbeleeuers. Now *Dauid* was aduanced according to both interpretations, in that hee ruled his owne people, who were Gods people: so the text, 2.Sam.12. *Thus saith the Lord God of Israel, I annointed thee King ouer Israel, and deliuered thee out of the hand of Saul, and gaue thee thy Lords house, and thy Lords wiues into thy bosome, and gaue thee the house of Israel and Iuda, &c.*

As God (in his holy prouidence) taketh vp some poore men out of the mire, to set them with Princes, euen with Princes of his people: so many times he puts downe the

[n] *Psalm.105.17*

[o] *Psalm.78.71.*

[p] *Genebrard.*

[q] *Iohn 4. 44.*

[r] *Mollerus.*

[f] *Psal.84.11.*

mightie from their seate, and brings them vnto the very dung-hill, [t] *hee ruleth as a Iudge, he puts downe one, and sets vp another.* Examples hereof in holy Scripture: [u] *Haman* a man exalted aboue all the Princes in *Assuerus* court, was (vpon the sudden) hanged on the tree that he had prepared for his enemie, Ester.7.10. *Nabuchadnezzer* a proude king, was driuen from mens societie to conuerse with beasts, [x] *Hee did eate grasse as the Oxen, and his bodie was wet with the dew of Heauen, till his haires were growne as Eagles feathers, and his nailes like birds clawes,* and all for this end, that hee might knowe that the most high ruleth ouer the kingdome of men, and giueth it vnto whom soeuer he will. [y] *Herod* in the middest of his glorie, (when the people hearing his oration in the seate of Iustice, gaue a shoute, saying, *The voyce of God and not of man*) was immediatly smitten by the Lords Angell, so that hee was eaten vp of wormes, and gaue vp the ghost.

In prophane historie wee finde that [z] *Darius* plaied the part of the greatest Emperour, and the part of a most miserable begger, a begger begging water of an enemie to quench the great drought of death. [a] *Baiazet* the first, in the morning was the grand Seignior of the Turkes, and in the same day the foote-stoole of *Tamberlaine.* [b] *Belisarius* a most victorious captaine (by whose valour and policie the *Persians* were vanquished: the *Vandals* subdued, and *Africa* recouered to the Empire) became before his death a distressed blinde begger in exile, begging his bread from dore to dore, crauing and crying, *a peny for poore Belisarius.*

In our owne Chronicles wee reade, that [c] *Trisilian* chiefe Iustice of *England* in the dayes of King *Richard* the second, was pulled from the bench aboue, to the barre below: nay, hee which had often iudged other to death, in fine was damned himselfe to the gallowes. [d] *Shores* wife, the merrie minion of *Edward* the fourth, in her flourishing estate was sued vnto more then all the

[t] *Psal.75.8.*

[u] *Ester.3.1.*

[x] *Dan.4.30.*

[y] *Acts 12.22.*

[z] *See Sir Walter Raleigh preface to the worlds hist.*

[a] *Knolles in his life.*

[b] *Procopius de bello. Goth. lib.1 & 3. idem. Simon Schardius in vita Petri de vineis epist. eiusdem præfix. vbi multa huiusmodi reperias.*

[c] *Holinshead in the life of Rich. the 2.*

[d] *Holinshead in the life of Edw. the 5.*

the Peeres in the land, but afterward ſo deſpoyled of all her goods, and ſo deſpited by her mercileſſe foe, then vſurper of the Crowne, that none durſt giue her ſo much as a cruſt of bread, or a drop of drinke. She who whileom had ſtretched her ſelfe on beds of downe, and was frolike with Princes in iuorie pallaces, ended her dayes in open ſtreete, euen in a dirtie ditch, *& nomina fecit aquis*, as ſome thinke *Shorditch* is ſo called as it were *Shores-ditch*. The Seas of examples in this kinde haue no bottome, and therfore we ſhould make no other account of this ridiculous world [e] thē to reſolue, that the change of fortune on the great theater, is but as the change of garments on the leſſe: for when on the one and the other, euery man weares but his owne skinne, the players are all one. God which is on high, and humbleth himſelfe to behold thē things in heauen and in earth, appoynts euery man his part and apparell on the worlds ſtage, lifting vp and pulling downe whome he liſt. He therefore that complaines of wants or wronge is either a foole, or vngratefull to God, or both; that doth not acknowledge how meane ſoeuer his eſtate be, that the ſame is yet farre greater then that which God oweth him: or doth not acknowledge how ſharpe ſoeuer his afflictions be, that the ſame are yet farre leſſe, then thoſe which are due vnto him: howſoeuer it be with him, it is the Lords doing, he giueth and taketh away, bleſſed bee his name for euermore.

[f] This alſo may be ſo well applied vnto Chriſt as the reſt of the Pſalme, for in taking our vile nature vpon him, *he raiſed the poore out of the duſt, and the begger out of the dunghill*. He ſaid to *Adam*, [g] *Duſt thou art, and to duſt thou ſhalt returne*; but Chriſt in his reſurrection and aſcenſion hath [h] raiſed vs vp together, and made vs ſit together in the heauenly places, *euen with the Princes of his people*, that is, Angels, and Apoſtles, and other his holy Saints raigning in his kingdome of glorie.

He liſteth our ſoules out of the duſt & durt in this life,

[e] *Sir Walter Raulcigh, vbi ſup.*

[f] *Chryſoſtom. Arnobius Iacob. de valent. Bellarmin.*

[g] *Gen.3.19.*

[h] *Epheſ.2.6.*

when our [i] affectiõs are by his grace set on things aboue, and not on things which are on earth. Our flesh is an house of [k] clay, but our [l] spirit reioyceth in God, and hath her conuersation in [m] heauen. A man is where his mind is, if then wee minde heauenly things, our soules are raised out of the mire: [n] so Christ in calling *Matthew* (from the receite of custome) to make him an Apostle, lifted him out of the dunghill; and [o] in calling the rest of his Apostles, from their durtie courses in the world, to the preaching of his word, hee raised them out of the dust, and made them (as it is in the 45. Psalme, verse 17.) *Princes in all lands*: and in raising *Mary Magdalene* from her olde vomit and filthinesse of sinne, what did he but lift her out of the dunghill? To be briefe, [p] man is like the trauellour, who went from *Hierusalem* to *Iericho*, Luke 10. *hee falleth among theeues*, into manifolde tentations and noysome lusts: *and they rob him of his rayment*, of his righteousnesse and holinesse, wherewith Almightie God adorned him in his Creation: *and they wounded him and departed*, for sinne wounding the conscience, leaueth a man in a desperate case. But Christ is the true Samaritane, who takes compassion on man, *Hee bindeth vp his wounds, and powreth in oyle and wine; hee put him on his owne beast, and makes prouision for him at an Inne*: thus he taketh vp the distressed out of the dust, *and the beggar* out of the dung.

At our death hee lifteth our soules out of the mire, when his glorious [q] Angels attend to conuey them, out of this earthly tabernacle to his heauenly kingdome, which is immortall and cannot be shaken.

At the last day hee will also lift our bodies out of the dust and mire. Man that is borne of a woman is full of troubles, and of short continuance, such a sacke of dung, that the [r] Prophet calleth him thrice earth, at one breath, *O earth, earth, earth, heare the word of the Lord, &c.* After man hath in this world [s] wearied himself, he goeth to bedde, and sleepeth in the dust of the graue, neither shall

[i] *Coloss.* 3. 2.
[k] *Iob.* 4. 19.
[l] *Luk.* 1. 47.
[m] *Philip.* 3. 20.
[n] *Dr. Incognit.*
[o] *Iacobus de Valent.*
[p] *See Gospell Dom.* 13. *after Trinit.*
[q] *Luk.* 16. 22.
[r] *Ierem.* 22. 29.
[s] *Wisdome* 5. 7.

shall he be raised or awake from his sleepe till heauen be no more, saith [t] *Iob*. But in the ende, when as the [u] heauens shall passe away with a noyse, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt; then our blessed Sauiour shall rouse vs out of the dust, and raise vs out of the mire, [x] changing this our vile body, that it may be like his glorious bodie; then this corruptible shall put on incorruption, and this mortall immortalitie; then both our soules and bodies shall haue their perfit consummation in his kingdome of glorie.

[t] *Iob.* 14. 12.
[u] 2. *Pet.* 3. 10.
[x] *Philip.* 3. 21.

He maketh the barren woman to keepe house,] [y] As baseneſſe in men, so barrenneſſe in women is accounted a great vnhappineſſe. But as God lifteth vp the begger out of the mire, to set him with Princes: euen so doth he *make the barren woman a ioyfull mother of children*. Hee gouernes all things in the priuate famille, so well as in publike weale. Children and the fruite of the wombe are a gift and heritage, that commeth of the Lord, Psalme 127. 4. and therefore the [y] Papists in praying to S. *Anne* for children, and the Gentiles in calling vpon *Dicua, Iuno, Latona*, are both in error. It is God onely who makes the barren woman a *mother*, and that a *ioyfull mother*. Euery mother is ioyfull at the first, according to that of [z] Christ, *A woman when she trauaileth hath sorrow, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world*. But when babes are growne vp and come to their proofe, [a] *Salomon* saith, *A foolish sonne is an heauinesse to his mother*. And our *Salomon* in his kingly gift, *I protest before that great God, I had rather be no Father and Childlesse, then a Father of wicked Children*. Now God makes the barren wife, not onely fruitfull but also ioyfull.

[y] *Tileman.*
[z] *Iohn* 16. 21.
[a] *Prouerb.* 10. 1.

[b] *Et nuper steriles, repentè matres*
longa beat propagine.

[b] *Beza Paraphras.*

Hee made barren olde [c] *Sara* fruitfull in bearing a sonne

[c] *Gen.* 17.

sonne, and ioyfull in that her sonne was *Isaac*, in whose seede all the nations of the world are blessed. He made [d] *Manoahs* wife both a mother, and a ioyfull mother, in that shee bare *Samson* the strong, who saued Israell out of the hands of the Philistines. Hee made [e] *Hannah* both a mother and a ioyfull mother, in that shee bare faithfull *Samuel* the Lords Prophet: hee made *Anna* both a mother and a ioyfull mother, in bearing blessed *Marie* the [f] mother of our Lord: he made *Elizabeth* a mother and a ioyfull mother, in bearing *Iohn the Baptist*, a Prophet, yea more then a Prophet, for among them which are borne of women, arose there not a greater then *Iohn Baptist*, Matth. 11. 11.

[d] *Iudges* 13.

[e] 1. *Sam.* 1.

[f] *Luke* 1. 43.

[g] *Chrysost. Hierom. Arnobius.*

[g] Diuines apply this also mystically to Christ, affirming that hee made the Church of the Gentiles heretofore *barren, a ioyfull mother of many children*, according to that of the [h] Prophet, *Reioyce (O barren) that didest not beare, breake forth into ioy, and reioyce thou that didest not trauell with childe: for the desolate hath more children then the married wife, saith the Lord.* See Epistle 4. Sund. in Lent.

[h] *Esay* 54. 1.

Or it may be construed of true Christians; all of vs are by nature barren of goodnesse, conceiued and borne in sinne, not able to thinke a good thought, 2. Cor. 3. 5. but the father of lights and mercies maketh vs fruitfull and abundant alwaies in the worke of the Lord, 1. Cor. 15. 58. he giueth vs grace to be fathers and mothers of many good deedes, [i] *which are our children, and best heires*, eternizing our name for euer.

[i] *Ambros. de interpell. libr. 2. cap. 4. Idem Dr. Incognitus. in loc. & in Psalm.* 102. 17.

Psalm.

Psalme 114.

When Israel came out of Ægypt, and the house of Iacob from among the strange people, &c.

There bee two chiefe parts of this Psalme, the

1. A description of *Israels admirable deliverance out of Ægypt*, in the foure former verses.
2. A dialogue betweene *the Prophet and the Creatures about the same deliverance*, in the foure latter verses.

In the deliverance, note

1. The parties delivered, *Israel, and the house of Iacob*, being Gods
   - *Sanctuarie.*
   - *Seigniorie.*
2. The perill, out of which they were delivered, and [k] that was
   1. Bondage.
   2. Bondage among strangers in *Ægypt.*
   3. Bondage among such strangers as were cruell, *a barbarous people.*
3. The manner how they were delivered, not by meanes ordinarie, but miracles extraordinarie, wrought on the
   - Water, verse 3. *The Sea saw that and fled, Iordaine was driven backe.*
   - Land, verse 4. *The Mountaines skipped like Rammes, &c.*

[k] *Chrysost. Mollerus.*

In

In the dialogue two poynts are to be considered:
1. A question, *What ayleth thee O thou Sea, &c.* Verse 5.6.
2. An [l] answere, *Tremble thou earth, &c.* Or as [m] other translations, *The earth trembled at the presence of the Lord, &c.*

When Israel] The [n] latter clause doth expounde the former, *Israel*, that is, *the house of Iacob*: for this holy Patriarke had two names, first *Iacob* that signifieth a supplantor, Gen. 25.26. and then *Israel*, that is, one which hath power with God, Gen. 32.28. teaching vs hereby, saith [o] *Hierome* (as we haue receiued grace) to supplant vice, that wee may preuaile with God and see him, according to that of [p] Christ, *Blessed are the pure in heart, for they shall see God.* As [q] *Iacob* and *Esau* stroue together in their mother *Rebeccaes* wombe: so the [r] flesh in man lusteth against the spirit, and the spirit against the flesh. If wee play *Iacobs* part in supplanting sinne, which is a red and a rough *Esau*, we shall assuredly gaine the blessing of our heauenly Father.

By *Iacobs house* then is meant his [s] posteritie *the children of Israel*, of whom it is reported by Moses, Deut. 10.22. *Thy fathers went downe into Ægypt with seuentie persons, and now the Lord thy God hath made thee as the starres of the heauen in multitude.* These people were Gods *sanctification and dominion*, [t] that is, witnesses of his holy Maiestie in adopting them, and of his mightie power in deliuering them: [u] or his *sanctification*, as hauing his holy Priests to gouerne them in the poynts of pietie; and *dominion*, as hauing godly Magistrates ordained from aboue to rule them in matters of policie: or his *sanctuarie* [x] both actiuely, because sanctifying him; and passiuely, because sanctified of him. It is true that God, as being euer the most holy so well as the most high, cannot bee magnified and hallowed in respect of himselfe, but in respect of [y] other onely. For God is sanctified of his seruants, as wisdome is said to bee *iustified*

[l] *Vatablus. Tremellius. Bellarmine.*
[m] *Vulgar Latine. English-Geneua.*
[n] *Bellarmine.*
[o] *In loc.*
[p] *Matth. 5.8.*
[q] *Gen. 25.22.*
[r] *Galat. 5.17.*
[s] *Euthym. Genebrard.*
[t] *Geneua gloss.*
[u] *Melanct. in loc.*
[x] *Genebrardus. Iacobus de Valentia.*
[y] *Caluin in loc.*

of

of her children, Luke 7. 35. that is, acknowledged and declared to be iust, according to that of the Lord by the mouth of his holy [a] Prophet, *Thus will I bee magnified and sanctified, and knowne in the eies of many Nations, and they shall know that I am the Lord.* Wherefore let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Againe, *Iuda* was his *Sanctuary*, [a] because sanctified of him, adopted his holy heritage, chosen a peculiar and a precious people to himselfe, [b] aboue all Nations in the world. *I haue carried you* (said the [c] Lord) *vpon Eagles wings, and haue brought you vnto me, that you might be my chiefe treasure aboue all people, though all the earth bee mine,* consecrated and hallowed to my worship, as holy Temples and Sanctuaries in whome I may rule, for so the latter clause may well [d] explaine the former, *Iuda was his Sanctuarie,* because *his Dominion,* in whom he [e] reigned as a king by his lawes and spirit. And therefore when *Israel* asked a king of the Lord to iudge them, he said to [f] *Samuel*, they haue not reiected thee, but they haue reiected me, that I should not reign ouer them. According to this exposition *Israel* is termed (Ex. 19. 6.) *a kingdome of Priests*: or (as S. *Peter* hath it) *a royall Priesthood*; royall, as being his *Seigniory*; Priesthood, as being his *Sanctuary*. For the better vnderstanding of this phrase, remember I pra'y, that there be two kinds of kingdomes in holy Scripture, the kingdome of darknes [h], which is the kingdome of the deuill; and the kingdome of heauen, which is the kingdome of God. When all had sinned in *Adam*, it pleased the Lord out of his vnsearchable Iustice, to lay this heauy punishment on all his posteritie; that seeing they could not be content to be subiect to their creator, they should become vassals vnder Satans tyrany: so that all men are now (by nature) the Children of [i] wrath, and [k] *the Prince of darkenesse* ruleth in their hearts, vntill Christ the [l] strong man commeth, and bindeth him, and [m] casteth him out, and so bringeth all his elect out of darknesse

[a] *Ezech.* 38. 23.

[a] *Buter. Agellius. Reb. Stephanus.*
[b] *Deut.* 7. 6.
[c] *Exod.* 19. 4.

[d] *Bellarmine.*
[e] *Chrysost. Euthym. Buter.*
[f] 1. *Sam.* 8. 7.

[g] 1. *Pet.* 2. 9.

[h] *Coloss.* 1. 13.

[i] *Ephes.* 2. 3.
[k] *Ephes.* 2. 2.
[l] *Luke* 11. 22.
[m] *Iohn* 12. 31.

darkenesse into marualous light, 1. Pet. 2. 9.

Blind ignorant people cannot abide this doctrine, they spit at the very naming of the deuill, and say that they defie him and all his, euen with all their heart, and soule, and minde. Yet, whereas they liue still in ignorance and impiety, which are the two maine pillers of Satans kingdome, they make plaine proofe, that they be *Children of the* n *world*, *Children of* o *disobedience*, *Children of* p *iniquitie*, *Children of* q *death*, *Children of the* r *deuill*, *Children of* s *perdition*, *Children of* t *hell*. *Israel* is Gods dominion, and *Inda* Gods sanctuary: but *Egipt* and *Babylon*, and other parts and persons of the world, liuing in sinne without repentance, what are they but the suburbes of hell, and (as it were) the deuils Empire, where he holdeth vp his Scepter, and ruleth as a Prince, Ephes. 2. 2.

n *Luke* 16.9.
o *Coloss.* 3.6.
p *Hosea* 10.9.
q 1. *Sam.* 26.16.
r *Iohn* 8.44.
s *Iohn* 17.12.
t *Mat.* 23.15.

u See *Ro. Steph. Concord. in diffi. one regnum & Bellarm. Catech. cap.* 4.

Gods kingdome is taken in the Bible two waies especially,

Generally, For that gouernment which is termed u *Regnum potentiæ*, by which hee ruleth all men, and disposeth of all things, euen of the deuils themselues, according to his good will and pleasure.

Specially, For his administration of the Church, and that is twofold: *Regnum gratiæ*, the kingdome of grace. *Regnum gloriæ*, the kingdome of glorie.

Of that kingdome which is *potentiæ Regnum*, it is said by x *David*, *Thine is the kingdome O Lord, and thou exaltest as head ouer all.* Of that kingdome y *Daniel* speaketh, *His kingdome is from generation to generation, and his* z *dominion euerlasting.* Of that kingdome Christ in the

x 1. *Chro.* 29. 11.
y *Dan.* 4. 31.
z *Dan.* 6. 26.

the conclusion of his prayer, *Thine is the kingdome, power, and glory.* For albeit peruerse men do mischiefe, and obserue not the laws of God, yet he raigneth ouer them as an absolute Lord: for that (when it pleaseth him) hee hindereth their designments; and when he permits them sometime to haue their desires, hee doth afterward punish them according to their owne misdeeds, and so [a] *whatsoeuer the Lord pleaseth, he doth in heauen, and in earth; and in the Sea, and in all deepe places.*

[a] *Psal.* 135.6.

By his kingdome of grace he gouernes the soules and hearts of good Christians, giuing them his spirit and grace to serue him in holinesse and righteousnesse all the daies of their life. Christ is the king of this kingdome, vpon whome the Father hath conferred [b] all authority both in heauen and earth. The subiects of this kingdome are such as [c] *offer vnto him free-will offrings with an holy worship*, euer ready to giue cheerefull obedience to *the rod of his power.* The lawes of this kingdome are the Scriptures and word of God, in this respect called [d] *the kingdome of heauen*, the [e] *Gospell*, and [f] *word of the kingdome*, the [g] *rod of Christs mouth*, and [h] *power of his arme to saluation.* And so consequently the kingdome of grace is a preparation and entrance to the kingdome of glory, which is the blessed estate of all Gods elect in that other life, where God is to them all in all. And in this respect the kingdome of grace many times, is termed in the Gospels History *the kingdome of heauen*, as being the way to the kingdome of glory, which is in the heauen of heauens.

[b] *Mat.* 28.18.

[c] *Psal.* 110.3.

[d] *Mat.* 13.11.
[e] *Marke* 1.14.
[f] *Mat.* 13.19.
[g] *Esay* 11.4.
[h] *Rom.* 1.16.

This one verse then expounds and exemplifies two prime petitions in the Lords prayer, *hallowed be thy name, thy kingdome come*; for *Iuda* was Gods sanctuary, because *hallowing his name*: and *Israel* his dominion, as desiring his *kingdome to come.* Let euery man examine himselfe by this patterne, whether he be truely the seruant of Iesus his Sauiour, or the vassall of Sathan the destroyer. If any submit himselfe willingly to the domineering

i Rom. 6. 12.
k Ephes. 4. 19.

neering of the diuell, and suffer sinne to i reigne in his mortall members, obeying the lusts thereof, and k working all vncleannesse euen with greedinesse: assuredly, that man is yet a Chappell of Sathan, and a slaue to sinne. On the contrary, whosoeuer vnfainedly desires that Gods kingdome may come, being euer ready to bee ruled according to his holy word, acknowledging it a lanthorne to his feet, and a guide to his pathes; admitting obediently his lawes, and submitting himselfe alway to the same; what is he, but a Citizen of heauen, a subiect of God, a Saint, a *Sanctuary*?

Two questions are moued here, the first is, what antecedent answeres the relatiue *his*: and the second, what is meant by *Iuda*. The relatiue *eius* hath an antecedent l implyed, howsoeuer not expressed, m as Psalme 87. 1. *Fundamenta eius*, her foundations are vpon the holy hils. And God is that antecedent, as I haue partly said, and it may likewise be fully shewed both out of the text and title. The n circumstances of the Text leade vs to this antecedent, the Lord is *the God of Iacob*, verse 7. *Ergo*, the house of *Iacob is Gods Sanctuary*, the children of *Israel Gods dominion*. Againe, the o Title poynts at this antecedent, *Alleluia, praise the Lord*; as if the Prophet should haue said, ye haue good and great cause to praise the Lord, because *when Israel went out of Egypt, and the house of Iacob from among the strange people*, then *Iuda was his Sanctuary, &c.* Lastly, though it should be granted, that neither Title nor Text here can affoord vs an antecedent, yet we need not runne (with p *Agellius* out of this Hymne) to fetch one from the last words of the next going before, *Hee maketh the barren woman to keepe house, &c.* Because *his* in this verse may be construed of God *Catexochen*, as being *hic ille*, the most high, *He, who turned the hard rocke into a standing water, and the flint stone into a springing Well; at whose presence the mountaines skip like Rammes, and the little hils like yong sheepe; you, the Sea floeth, and the earth trembleth at the*

l Mollerus.
m Genebrard.
n Euthym.
o Bellarmine.
p In loc.

presence

presence of the Lord, at the presence of the God of Iacob.

By *Iuda* [q] some vnderstand *Iudea*, for [r] *God is knowne in Iurie, his name is great in Israel, at Salem is his tabernacle, and his dwelling in Sion.* [s] Other haue construed this onely of *the tribe of Iuda*, for that God in *Iuda* would chuse a Prince, 1. Chron. 28. 4. or because the Messias of the world, which is the Lord of Lords, and King of Kings, was to be borne of [t] that tribe. Or because the [u] Iewes haue a tradition, that *Iuda* was the first tribe that aduentured after *Moses* and *Aaron*, and entred into the red sea with vndaunted courage. So wee finde in the numbring of Israels hoste, that the standerd of *Iuda* was in the first place, Numb. 10. 14. and *Nahshon* the sonne of *Aminadab* was their Captaine, Numb. 2. 3. Hence it is said, Cant. 6. 11. My soule made me like the chariots of *Aminadab*, or *my willing people.*

But [x] most Interpretors vnderstand by *Iuda*, not only that tribe, but also the rest of the children of Israel. It is nothing but a *Synecdoche, pars pro toto*, the chiefe tribe, for the whole body of Gods people, that went out of Egypt into the land of promise, called often in holy Scriptures *Israel*, of the fathers name, and *Iuda* of the chiefe sonnes name.

Bondage was the perill, out of which Israel and Iuda were deliuered, and that in the [y] Poets iudgement is worse then any danger or death, *omni malo, & omni exitio peior.* [z] A woman of a manly spirit said as much, *Honestius est mortem occumbere, quam capita tributaria circumferre.* The younger [a] *Iustine* vsed this apophthegme for his *Motto: Libertas res inaestimabilis*: and [b] *Seneca* to the same purpose, *for a man to be his owne man, is an inualuable treasure.* The resolution of our countrey-men to *William* the Conquerour is renowned in English historie, *Kentish man must haue libertie, Kentish men will haue libertie.* [c] *There was neuer any bondmen or villaines in Kent.* The [d] prouerbialest vttered reason as well as time.

[q] *Placidus. Turrecremat. Genebrard.*
[r] *Psal. 76. 1.*
[s] *Dr. Incognitus. Agellius.*
[t] *Gen. 49. 10.*
[u] *See Placidus. Bucer. Genebrard. Dr. Incognit. in loc.*
[x] *Caluine. Rob. Stephanus. Tremellius. Strigellius. Bellarmine.*
[y] *Plautus in Amphit.*
[z] *Brunica fem. Britanica apud Zephilin in vita Neronis.*
[a] *Reusnerus in Symbol.*
[b] *Epist. 76.*
[c] *Lambert perambulation of Kent, pag. 14.*
[d] *Apud Holinshed hist. of Scotland, pag. 204.*

Dico

Dies tibi verum, libertas optima rerum,
Nunquam seruili sub nexu viuito (fili).

But bondage is more grieuous and insupportable when it is in a forreine land, as this of *Iacobs* house was in *Egypt*. The stranger is sad in heart, though at libertie, wherefore God inioyned his owne people not to [a] *grieue the stranger, considering they themselues were sometime strangers in the land of Egypt*. The condition of the stranger is to bee pitied, as that of the fatherlesse and widow, Ierem. 7.6. *Oppresse not the stranger, the fatherlesse, and the widow*, Zach. 7.10. *Oppresse not the widow, nor the fatherles, nor the stranger, nor the poore*. And when vncharitable men vnconscionably vex thē, almightie God takes their cause into his owne hands: Psal. 146.9. *The Lord careth for the strangers, hee defendeth the fatherlesse and widow, he will maintaine their cause, and spoyle the soule of those that spoyle them*. Prou. 22.23. A man at home being in durance hath among his owne, some meditation, or meanes for his deliuerance; but an aliant in thraldome, for the most part is helplesse, if not hopelesse. [f] *By the waters of Babylon* (say Gods people) *we sat downe and wept, when we remembred Sion: as for our merrie harpes, wee hanged them vp vpon the trees, for how should wee sing the Lords song in a strange land?*

We must ascend yet one step higher: Israel was oppressed not by strangers only, but also by such strangers as were [g] cruell, as [h] other translations, *a barbarous people*, barbarous both in their vsage and language. Concerning their tyrannous behauiour towards Gods Israel, it is reported by *Moses*, Exod. 1.14. that they *made them wearie of their lines, by sore labour in morter and bricke, and in all worke in the field, with all manner of bondage which they laid vpon them most cruelly*. Moreouer, the King of Egypt commanded the Midwiues of the Hebrew women to *kill euery man-child in the very birth*. And because the Midwiues fearing the Lord, which is the Father of mercie, would not execute that bloodie deigne;

[a] *Exod. 22.21. Leuit. 19.33.*

[f] *Psal. 137.*

[g] *Placidus. Gembrard. Beza Paraphras.*
[h] *Chaldæa. Septuagint. Hierome. Munster. Castalio. Genuua.*

designe; *Pharao* charged his owne people, saying, *every male-childe that is borne, cast into the riuer.* Yea but how was Egypt a barbarous nation in language, being highly renowned in historie for knowledge? and S. *Stephen*, Acts 7.22. recordeth it as a remarkable commendation in *Moses*, that hee was *learned in all the wisedome of the Egyptians.* Answere is made by [i] some, that they were called *barbarous*, as speaking [k] another tongue, or a strange language which Israel vnderstood not; according to that of *Paul*, 1.Cor. 14.11. *Except I know the meaning of the voyce, I shall be to him that speaketh a barbarian, and he likewise that speaketh a barbarian vnto me.* But [l] other (in my iudgement better) affirme, that they were *barbarous*, as being a most idolatrous people, notwithstanding all their humane learning, ignorant in the knowledge concerning the worship of the true God, adoring the creatures in stead of the Creator. *Barbarous*, as not speaking *the* [m] *language of Canaan*, as not vnderstanding *the* [n] *mysteries of godlinesse.* So profound *Plato*, learned *Aristotle*, wittie *Plutarch*, eloquent *Demosthenes*, were *barbarians* vnto *the house of Iacob*, as being vnacquainted with Gods feare, which is the beginning of wisedome.

This of the perill out of which Israel was deliuered, it followeth in the next place, that I shew the manner of their deliuerance, brought to passe by Gods [o] mightie hand, and outstretched arme, working a world of wonders in Egypt, and in the wilderneſſe, for their safe conduct into the land of promise. All which are registred at large by *Moses* in the second booke of his historie, called in [p] this respect by the Grecians, *Exodus*, as principally treating of Israels wonderfull egresse from out of Egypt, and progresse in the wilderneſſe. Two sorts of miracles are remembred in this Hymne: the first vpon the waters, *The sea saw that and fled, &c.* The second vpon the land, *The mountaines skipped like rammes, &c.*

The sea saw that and fled] [q] That is, the red sea seeing

[i] *Agellius.*
Bellarmine.
Genebrard.
[k] *Aquila apud Agellium.*
[l] *Tileman.*
[m] *Esay.19.18.*
[n] *1.Tim.3.16.*
[o] *Deut.5.15.*
[p] *Dio.Carthus.*
Vatablus.
Sa.
[q] *Exod.14.21.*

Gods people comming toward it, and desirous to passe thorough it, *at the presence of the Lord runned backe all the night, and was diuided, so that the children of Israel ment thorow the middest of the sea, vpon the drie land;* [1] *the great deepe became a greene field, and the waters were a wall vnto them on their right hand, and on their left hand.* Some scoffing Atheists haue giuen out, that *the sea fled* not by miracle, but by a course meere naturall, affirming that Gods people watched their opportunitie, when the sea was at an ebbe, and so passed thorow the middest of it on drie foote. This impudent assertion is notably confuted by iudicious [f] *Scaliger*, prouing it an egregious *paradox*, contradicting not only the principles of Diuinitie, but also the rules of reason and grounds of Philosophie. The text saith expressely, that the sea was *diuided*: but [t] *Epiphanius*, and the [u] *Rabbins* auow further, that it was parted into twelue paths, according to the number of the twelue tribes of Israel, euery troope hauing a seuerall (as it were) to march in. But when their enemies followed them into the middest of the sea, *the waters returned, and couered the chariots and horsemen, euen all the hoste of Pharao, that entred after them into the sea, there remained not one of them; and so the Lord saued Israel out of the hand of the Egyptians, and Israel saw the Egyptians dead vpon the sea banke.* Exod. 14. 28. 30.

When *Israel* vpon the sight of *Pharaohs* innumerable hoste *were sore afraid, and cried vnto the Lord, and said vnto Moses, Hast thou brought vs to dye in the wilderness, because there was no graues in Egypt? Moses answered the people, Feare ye not, stand still, and behold the saluation of the Lord, which he will shew to you this day, for the Egyptians whom yee haue seene this day, yee shall neuer see them againe.* How then are these two seeming contrarie places in one chapter accorded? *Israel shall neuer see the Egyptians againe*, yet afterward, *Israel saw the Egyptians.* Answere is made by S. [x] *Augustine*, yee shall neuer see them againe liuing *as to day*, but yee shall see them *dead.*

Ye

[1] *Wisd.* 19. 7.

[f] *Exercitat.* 52.

[t] *Hæres.* 64.

[u] *Apud Genebrard. & Iacob. de Valent. in loc. Idem D. Incognit. in Psal.* 105.

[x] *Quæst.* 51. *sup. Exod.*

Ye shall neuer see them againe *figbing against you*, but yee shall see them at your feete *drowned in the waters, and cast vp at the sea bank*. Ye shall see thē again to your comfort, but ye shal neuer see thē againe to your terror.

How *Iordan was driuen backe*, you may reade in the third and fourth chapter of *Iosua*. How *the mountaines skipped like rammes, and the little hils like young sheepe*, Exod. 19. 18. Habacuc 3. 6. 10. How *the hard rocke was turned into standing water, and the flint stone to a springing well*, Exod. 17. 6. Numb. 20. 11. Psal. 78. 16. and Psal. 105. 40. The summe whereof is in briefe, that all the creatures, at the commandement of the Creator, are [y] turned vpside downe; readie to doe, or not to doe, to shew foorth, or keepe in their ordinarie courses, according to his good will and pleasure. The sea flowing forward, at the word of God *turned backward*: the mountaines so called *à non mouendo*, becaúse they doe not moue, *skippe like rammes, and the little hils like young sheepe*: the hard rocke, the flint stone, both exceeding drie, made *standing waters, and springing welles*. It is the nature of [z] ramping and roaring lions to be [a] greedie of their pray; yet the Lord [b] shut the lions mouthes, that they could not hurt *Daniel* in their denne. It is the nature of water to drowne and deuoure men in the deepe, for the wicked Egyptians *sanke to the bottom* (saith [c] *Moses*) *as a stone*: yet [d] *Ionas*, by Gods appointment, being throwne into the middest of the sea, and swallowed vp in a Whales bellie three daies and three nights, was afterward cast out again vpon the dry land, safe & sound, Ionas 2. 10. It is the nature of fire to burne and consume; yet *Shadrach, Meshach, and Abednego*, put into a fierie fornace made seuen times more hot then ordinary, walked in the middest of the flame without any danger. [e] *The fire had no power of their bodies, not one haire of their head scorched, neither were their coates changed, nor any smell of fire came vpon them*. The blessed man and Martyr of God Saint *Bilney* (for so Father [f] *Latymer* is bold

y *See Wisd.* 19. 18.

z *Psal.* 22. 13.
a *Psal.* 17. 12.
b *Dan.* 6. 22.

c *Exod.* 15. 5.
d *Ionas* 1. 17.

e *Dan.* 3. 27.

f *Serm. 7. before King Edw. 6.*

to call him) often g comforted himselfe and his acquaintance with the words of our Lord, Esay 43.1. *Feare not Israel, for I haue redeemed thee, I haue called thee by thy name, thou art mine; when thou passest thorow the waters, I will be with thee, and thorow the floods, that they doe not ouerflow thee: when thou walkest thorow the very fire, thou shalt not be burnt: neither shall the flame kindle vpon thee.* So h *Iames Baynham* another holy Martyr (being at the stake in the middest of furious and outragious flames) cried out, *Behold ye Papists, ye looke for miracles, and here now yee may see a miracle, for in this fire I feele no more paine, then if I were in a bed of downe: yea it is to me like a bed of roses.* So i *Hierome* of *Prage*, when the death man at his burning would haue kindled the fire behinde at his backe, (lest it might otherwise seeme too terrible) presently called vnto him, and said, *Come hither, and let me see the fire before me; for if I had feared the fire, I needed not to haue come hither.* In all things behold then, how good and ioyfull a thing it is to serue the Lord, to be subiect to his kingdome, to march vnder his colours, and to fight his battailes. For God is a k *man of warre*, yea *the Lord of hostes*, hauing all creatures in heauen, on earth, and vnder earth at his absolute command, to protect such as follow him, and to fight against such as fight against him. At his word the l elements are changed among themselues, as one tune is changed vpon an instrument of musicke, and the melodie still remaineth. At his word the waues are calme, the fire cold, the mountaines mouing: at his word the valleys m sing, and the hils dance. O n Lord our gouernour how excellent is thy name in all the world, so o glorious in holinesse, fearfull in praises, doing wonders, able to doe whatsoeuer thou wilt, and willing to doe whatsoeuer is best for *Iuda thy sanctuarie, for Israel thy dominion.*

Mystically the temporall Exodus of Israel out of Egypts bondage, p prefigureth our spirituall deliuerance by Christ from the tyrannous oppression of Satan and sinne.

g Fox *Martyr.* fol. 923.

h Fox *vbi sup.* fol. 939.

i Jo. *Crispin in Catalog. martyr. ex epist. Poggij Florentini quæ est ad Leonardū Aretinum.*

k *Exod.* 15.3.

l *Wisd.* 19.17.

m *Psal.* 65.14.

n *Psal.* 8.1.

o *Exod.* 15.11.

p *Augustine. Hierome. Arnobius. Iacob de Valentia.*

sinne. Here then, according to the methode propounded, I am to treate first of the parties deliuered; secondly, of the perill and place from which all holy Christians are set free; thirdly, of the manner and meanes of our redemption.

Concerning the first, all true beleeuers (as [q] *Paul* teacheth) *are the seed of Abraham*, and *the house of Iacob*. And the reason hereof is very plaine, they be the sons of *Abraham* that doe the workes of *Abraham*, Iohn 8. 59. but *Abrahams* chiefe worke was faith, as the [r] text expressely, *Abraham beleeued God, and it was imputed to him for righteousnesse. Ergo*, they which are *of faith are the children of Abraham*, Galat. 3. 7. Christian people (saith [f] *Augustine*) are not aliants from the Commonwealth of God, and strangers from the couenants of promise: *Sed magis Israel*, as it were, more *Israel* then *Israel* it selfe. [t] For vnbeleeuing Iewes are the Sonnes of begetting *Abraham* after the flesh onely; but all the faithfull among the [u] Gentiles are the Sonnes of beleeuing *Abraham*, after the spirit. The Lord said to blessed *Abraham*, *a Father of many Nations haue I made thee*, Genes. 17. 5. that is, as Saint *Paul* expoundeth it, Rom. 4. 11. *The Father of them that beleeue, whether they be Iewes or Gentiles*, as Saint *Peter*, Acts 10. 35. In euery Nation he that feareth God and worketh righteousnesse, is an *Israel*, *accepted of him*, adopted his *Sanctuary*, wherein hee will bee serued; and his *Seigniory* wherein he will (as a King) raigne by his holy word and Spirit.

Now, for the second obseruable poynt of our redemption, *Israels* bondage in *Egipt* liuely represents our miserable thraldome vnder Satan and sinne. The [x] black darkenesse in all the land of *Egipt*, was no darkenesse in comparison of the kingdome of darkenes, out of which our blessed Sauiour Christ Iesus hath brought vs into maruailous [y] light. The diuell is the Prince of darknes, hell is a pit of darkenesse, sinne is a worke of darkenesse.

[q] *Galat.* 3. 29.

[r] *Gen.* 15. 6 *Rom.* 4. 3.

[f] *In loc.*

[t] *Luther in Galat.* 3. 7.

[u] *Gen.* 12. 3. *Galat.* 3. 8.

[x] *Exod.* 10. 22.

[y] 1. *Pet.* 2. 9.

But all the redeemed by Christ haue light where they dwell, his word is a Lanthorne to their [z] feet, his commandements a light to their [a] eyes, his spirit an illuminatour of their [b] vnderstanding, and so their workes are called [c] *armour of light*, and themselues honestly walking as in the day, *Children of light*, Iohn 12. 36.

[z] *Psal.* 119. 105.
[a] *Psal.* 19. 8.
[b] *Ephes.* 1. 18.
[c] *Rom.* 13. 12.

The king of *Egipt* and his people so vexed Gods *Israel*, that they *made them weary of their liues by sore labour in morter, and in Bricke, with all manner of bondage which they layd vpon them most cruelly*, Exod. 1. 14. So the Deuill and his complices haue cast insupportable burthens vpon the Sonnes of men, heauie yokes [d], which neither our Fathers, nor our selues are able to beare. But Christ our true *Iesus*, saith vnto *Iacobs* house, [e] *Come vnto me all ye that are wearied, and heauie laden, and I will ease you; take my yoke vpon you, and you shall finde rest vnto your soules.* [f] Diuines obserue three kinds of burthens, vpon that text, namely, the burthē of { Affliction, The Law, Sinne.

[d] *Acts* 15. 10.
[e] *Mat.* 11. 28.
[f] *Iansen. Concor. cap.* 47. & *Pantan. ser. in festo Matthiæ.*

In this *Egipt* of the world, great [g] trauaile and [h] trouble is created for all men, euery Sonne of *Adam* is borne to labour and dolour; to labour in his actions, and to dolour in his passions: as *Bernard* pithily, as *Israel* went through *Egipt* and the Wilderneſſe, into the Land of promise; so wee must of necessity [i] *passe through many tribulations into the kingdome of God*, which is the heauenly *Canaan*. If we [k] looke vnto Iesus the founder and finisher of our faith, he will euen in this world affoord vs, as he did [l] *Moses* vpon the top of Pisgah, a little sight of the promised Land, making it ours in hope, though as yet not in hold, bringing vs to the resolution of Saint [m] *Paul*, *I count, that the afflictions of this life present, are not worthy of the glory which shall be shewed vnto vs hereafter.*

[g] *Eccles.* 40. 1.
[h] *Iob.* 14. 1.
[i] *Acts* 14. 22.
[k] *Heb.* 12. 2.
[l] *Deut.* 34. 1.
[m] *Rom.* 8. 18.

As for the burthen of the law, which is a yoke of [n] bondage, [o] grieuous and heauie to bee borne, Christ easeth

[n] *Galat.* 5. 1.
[o] *Mat.* 23. 4.

vs:

vs of it also, being *made vnder the lawe, to redeeme them vnder the law*, Galath. 4. 4. *Hee blotted out the hand-writing of ordinances that was against vs, and tooke it out of the way, nailing it to the Crosse*, Colosſ. 2. 14. Wee cannot indeed exactly keepe any part of the Law, much leſſe the whole: but (as the bleſſed Apoſtle ſpeakes) *it was in the hand*, [p] that is, in the power *of a Mediatour*, Galat. 3. 19. And he did abundantly [q] *fulfill all righteouſnes* in our perſon and place, [r] or *in the hand of a Mediatour*, as hauing authority to cancell it, and to take the burthen away from our ſhoulders.

Laſtly, touching ſinne, *Hee, who knew no ſinne, made himſelfe to be ſinne for vs, that we ſhould be made the righteouſneſſe of God in him*, 2. Cor. 5. 21. The [s] Lord ſaith, *According to the dayes of thy comming out of the Land of Egipt, will I ſhew marvailous things*. Now, *when Iſrael went out of Ægipt, and the houſe of Iacob from among the ſtrange people*, He did ouerturne the Chariots and Horſemen, and deſtroyed all the hoaſt of their enemies in the middeſt of the red Sea: [t] ſo likewiſe will he ſubdue our iniquities, which are our greateſt enemies, and *caſt all of them into the bottome of the Sea*, Mica 7. 19. that they may neuer appeare before vs againe, to confound our conſciences in this world, or condemne our ſoules in the next. If the man be bleſſed [u] whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered; O well is it vnto thee, happy ſhalt thou be which art of the [x] houſhold of faith! as hauing all thy foule faults and foes deſtroyed by Chriſts death, and buried in his graue.

The King of *Egipt* commanded the Midwiues of the Hebrew women, to kill euery male-childe in the very birth, Exod. 1. 15. And ſemblablely the [y] red Dragon ſtanding before the woman in the Wilderneſſe, is ready to deuoure her childe ſo ſoone as ſhe brings it forth; that is, the deuill is alwaies at hand to quell euery vertuous motion ariſing in our minde, but the ſpirit of Chriſt (as a cunning midwife) brings forth our good intentions

[p] Tho. Patmore apud Fox Martyr. fol. 953. Idem ferè Primaſius. Aquine. Lombard. in Gal. 3.
[q] Mat. 3. 15.
[r] Anſelm.
[s] Mica. 7. 15.
[t] Auguſt. in loc.
[u] Pſal. 32. 1.
[x] Galat. 6. 10.
[y] Apoc. 12. 4.

into good actions, working in vs both the will and the deed, Phil. 2. 13.

Concerning the meanes of our deliuerance, Christ is our *Moses* and *Iesua*, who brought vs out of *Egipt* into the Land of promise, for [z] among men is giuen none other name whereby we must be saued. All other (in holy Scripture) stiled *Iesus*, are but types of our Lord *Iesu*, *Iesus Naue*, renowned for his valour, is the type of Christ as he was a king, *Iesus Sidrach*, renowned for his knowledge, the type of Christ as he was a Prophet. *Iesu Iosadach*, renowned for his piety, the type of Christ as hee was a Priest. Our *Iesus* is the *hard rocke*, mentioned at the latter end of this Hymne. That Christ is *a rocke*, we reade Mat. 16. 18. and 1. Pet. 2. 8. that Christ is an *hard rocke*, wee finde also Math. 21. 44. *Whosoeuer falleth on this stone shall be broken, and on whome soeuer it shall fall, it will grinde him to powder*. That Christ is *that hard rocke turned into a standing water*. S. *Paul* telleth vs, 1. Cor. 10. *I would not that ye should be ignorant* (quoth he) *that all our Fathes were vnder the cloude, and all passed thorow the Sea, and did all eate the same spirituall meate, and all drinke the same spirituall drinke, for they dranke of the spirituall rocke that followed them, and the rocke was Christ.*

He seemed at the first an *hard rocke*, [a] when his Disciples said, [b] *This is an hard saying, who can heare it?* but afterward pleasant waters did flow from him, vnto such as [c] hunger and thirst after righteousnes. [d] *Moses* smote the rocke in the Wilderneſse, and water came forth of it in such abundance, that all the congregation of *Israel* dranke thereof, and were refreshed. [e] So *Moses* rod, that is, the Lawe, smote Christ on the Crosse for our sinnes; he was made a curse for vs, Galat. 3. 13. He was wounded for our transgressions, and broken for our iniquities Esay 53. 5. and out of this hard rocke thus smitten by *Moses rod*, a Well of water sprang forth into euerlasting life, Iohn 4. 14.

[z] *Acts* 4. 12.

[a] *Augustin.*
[b] *Ioh.* 6. 60.
[c] *Mat.* 5. 6.
[d] *Exod.* 17. 6. *Numb.* 20. 11.
[e] *Strigelius in loc. & Mollerus in Psal.* 105. v. 41.

The

The Sea saw that and fled] The world is called *a Sea*, Reuelation 4.6. the world then [f] persecuting Christ and his Apostles, is *a red sea*, this red sea fled at the preaching of the Gospell and gaue place. *Christ rebuked the winds, and the waters, and so there was a great calme*, Matthew 8.26. *Iordan was driuen backe*, [g] Christ himselfe was baptised in Iordan, and such as are [h] baptised into Christ, and beleeue, send not (as other [i] riuers vsually) their streames into the sea, that is, they *fashion not themselues according to this world, but are renewed in their mindes*, Rom.12.2. they repent and *turne backe* from their olde courses, and walke in newnesse of life, Rom.6.4.

The mountaines skipped like rammes] By mountaines [k] *Arnobius* doth vnderstand the Prophets, *quia locuti sunt altitudines Dei*, they reioyced at the fulfilling of their Prophecies, and *skipped as Rammes*, in seeing that sheepheard borne, [l] who would lay downe his life for his sheepe. S. [m] *Augustine* makes the blessed Apostles and other Preachers of the Gospell, *olde sheepe*, and their auditors as it were *lambes* and *young sheepe*, begotten in Christ vnto God by the disposers of the secrets of God, according to that of [n] *Paul* vnto his Corinthians, *In Christ Iesus I haue begotten you through the Gospell.*

Israels Exodus out of Egypts bondage was so great, that God himselfe *in perpetuam rei memoriam*, instituted the [o] passouer to be kept of his people for euer, and further inserted a short remembrance thereof in the prologue to his law, *I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.* This deliuerance was temporall and particular onely concerning *Israel* and *the house of Iacob*: but the redemption by Christ is spirituall and generall, appertaining to men of all conditions and countries, of all tribes, and at all times, euen from the beginning vnto the worlds end. *For so God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life*, Iohn 3.16. and therefore

[f] *Dr. Incognitus.*
[g] *Matth.3.16.*
[h] *Rom.6.3.*
[i] *Ecclesiastes 1.7.*
[k] *In loc.*
[l] *Iohn 10.11.*
[m] *In loc.*
[n] *1.Cor.4.15.*
[o] *Exod.12.*

therfore the Church (vpon good grounds) ordained the feasts of Christs Incarnation, Passiō, Resurrectiō, Ascension. And for as much as *Christ is our* [p] *Passe-ouer*, the Church of England [q] appoynted this hymne fitly to bee read on Easter day.

The Church of *Rome* [r] *drunkē with the blood of Saints, and with the blood of the martyrs of Iesus Christ*, is spiritually *Babylon and Egypt*. And the *Papists*, her followers, a generation of *barbarous people*, barbarous in their doings, and barbarous in their doctrines. Concerning their barbarous vsage, their bloodie butchering of Gods Israel in *Angrongus*; their massacre in *France*; gun-powder treason in *England*, are clouds of witnesses against them vnto the worlds end.

As for their sayings, is it not barbarous language to call that *man of sinne*, most holy father; and, as if that were not enough, holinesse it selfe, [s] *sanctitas vestra*, [t] *beatitudo vestra*? Is it not barbarous language, to set Anti-christ in the seate of Christ, and to terme him expressely [u] *the husband of the Church*? Is it not barbarous language to magnifie the Romish *Pharaoh* aboue [x] all that is called God, making him a Demi-god, yea Semi-god, neither absolutely God, nor simply man, but a midling between both? Is it not barbarous language to say, that none may presume to tell him of his faults, though he should, through his ill example, draw millions of men into hell? as their [y] owne text runneth, *innumerabiles populos eternatim secum ducit primo mancipio gehennæ, cum ipse plagis multis in æternum vapulaturus, huius culpas illic redarguere præsumit mortalium nullus.*

Is it not barbarous language to say, that no minorite Frier, obseruing S. [z] *Francis* order and rule, can be damned? and that a certaine Frier vpon a time being carried into hell, and surueying in it euery corner, *found not so much as one Franciscan Frier*. That a Frier should goe to hell is thought no great marueile, but that he should returne from thence to tell vs this tale, seemeth incredible, confide-

[p] 1. Cor. 5. 7.
[q] *Melanct. in loc.* affirmes, that it was vsually sung amōg the Iewes at their celebration of Easter.
[r] *Apoc.* 17. 6.
[s] *Bellarm. epist. dedic. Tom.* 1. *controuers.*
[t] *Idem epist. dedic. Tom.* 2. *Baronius epist. dedic. Tom.* 2. *annal. & reliqui papistæ communiter.*
[u] *Cap. quoniam de immunitate in* 6. *& Turrecremat sum. lib.* 2. *cap.* 27. *per totum.*
[x] 2. *Thessal.* 2. 4.
[y] *In Decreto cap. si Papa dist.* 40.
[z] *Hen. Sedulius apolog. lib.* 2. *c.* 9.

considering the Pope himselfe determineth, *ex inferno nulla redemptio.*

Is it not barbarous language to say, [a] that to bee buried in a gray Friers frocke, in S. *Francis* Cowle, should remit foure parts of penance, three parts of our sinnes?

[b] *Qui fit vt moriamur in cuculło,*
Cum nemo bene vivat in cuculło.

Is it not barbarous lāguage to say, that it is an [c] honester thing for a Priest to be intangled with many concubines in secret, then openly to be ioined in mariage with one wife? For hee may not keepe one benefice with one wife, [d] but hee may haue two benefices and three whores.

Is it not barbarous language to say, [e] that for repeating ouer the fifteene Ooes, euery day once through a whole yeere, wee shall apertly see our Ladie to helpe vs after our death? or, that we shal haue the like benefit, for saying of her Psalter vpon the tenne beades, that come from the crossed Friers; or vpon the fiue beades hallowed at the Charter-house; or for fasting *the Ladies fast*, as they call it, yea for fasting on the Wednesday?

Is it not barbarous language to say, that our [f] owne inherent righteousnesse is the formall cause of absolute iustification, and not the righteousnesse of Christ imputed vnto vs? This opinion is so barbarous, that S. *Paul* saith of it, Galath. 5.4. *Yee are abolished from Christ, and fallen from grace, whosoeuer are iustified by the law.*

Is it not barbarous language to say, that the [g] *Crucifixe* is to bee reuerenced and adored with the selfe same kinde of worship, that is due to Christ, *eadem reuerentia imagini Christi exhibenda & ipsi Christo?*

In respect of these barbarismes, and many moe, the blessed Martyr [h] *Aymondus*, being condemned by the Papists of *Bourdeaux* & *Angeow* to dye, sung this hymne as hee went to the stake, *When Israel went out of Egypt, &c.* insinuating that the kingdome of Poperie was like *Egypt, an house of bondage*, where the man of sinne domineering

[a] *Fox Martyr. fol.* 913. & 1011

[b] *Buchanan fratres fraterrimi.*

[c] *Card. Campegius, Albertus Pigbius apud Iewel defence of his apolog. part 4. cap. 1. diuis. 1.*

[d] *Cornelius Agrippa de vanit. scient. cap. 64.*

[e] *Jo. Lambert apud Fox Mar. tyr. fol.* 1018.

[f] *Bellarm. de Iustificat. lib. 2. cap. 2. & cap. 10.*

[g] *Thom. part. 3. quæst. 25. art. 3.*

[h] *Fox Martyr. fol.* 821.

mineering in the conscience, doth impose grieuous burthens vpon Gods *Iuda*, worse then any sore labour in morter and bricke. If *Adam* in his innocencie did not exactly keepe one precept of God; how shall *Adams* posteritie, compassed about with infirmitie, doe workes of supererogation? obseruing not onely the Commandements of God, but also the Councels of the Church, and ordinances of men, almost infinite for their number, altogether insupportable for their nature.

Almightie God hath, out of the riches of his glorie, deliuered vs alone from these barbarians; and that wee now continue yet free from them, is not our owne warines, or worthinesse, but his worke only [i] that doth all wonders. The planting of the Gospell among vs in the daies of King *Henry* the 8. was a great wonder; the watering of it in the daies of King *Edward* the 6, another great wonder; the florishing of it in the daies of our renowned Queene *Elizabeth*, and our gracious Soueraigne King *Iames*, another great wonder. Our deliuerance from the *Northern Conspiracie*, from the *Spanish Armado*, from the *Gunpowder-plot*, are great arguments of Gods might and mercie, manifested to his *English Israel*. In regard of all which, and many moe fresh in our memorie, we may well (as [k] other translations haue done before vs) adioyne the next hymne to this, and say, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praise, for thy louing mercie, and for thy truths sake.*

[i] *Psal.* 136. 4.

[k] *Septuagint. Vulgar Latin. Augustine. Hierome.*

The dialogue betweene the Prophet and the creatures, instructeth vs how wee should stand in awe of God, seeing the very dumbe creatures and insensible feare before him. Doth an [l] oxe know his owner, and an asse his masters cribbe? and shall not Israel vnderstand? Shall vnreasonable beasts of the field, and feathered fowles in the ayre, praise the Lord in their kinde? and shall not man *sanctius his animal, mentisq; capacius alta*, [m] sing alwaies the louing kindnes of God, and with his mouth euer shew foorth his mercie from generation to gene-

[l] *Esay* 1. 3.

[m] *Psal.* 89. 1.

generation? Shall [n] haile, snow, winde, water, and weather fulfill his word? Shall the sea flee, the earth tremble, the mountaines and hils skip at the presence of the God of *Iacob*? and shall not *Iacob* himselfe [o] serue the Lord in feare, and reioyce vnto him in trembling? Shall *the hard rocke be turned into a standing water, and the flint-stone into a springing well?* and shall not our hard and flintie hearts, in consideration of our owne miseries, and Gods vnspeakable mercies in deliuering vs from euill, (if not gush foorth into [p] fountaines of teares) expresse so much as a little *standing water* in our eyes? It is an hard heart indeed, [q] *quod nec compunctione scinditur, nec pietate mollitur, nec monetur precibus, minis non cedit, flagellis duratur, &c.* O Lord touch thou the [r] mountaines and they shal smoake, touch our lips with a [s] coale fró thine altar, & our [t] mouth shal shew forth thy praise. Smite Lord our flintie hearts, as hard as *the* [u] *nether millstone*, with the hammer of thy word, and mollifie them also with the drops of thy mercies, and dew of thy spirit, make them [x] humble, [y] fleshie, [z] flexible, [a] circumcised, [b] soft, [c] obedient, [d] new, [e] cleane, broken, and then *a broke̅ and contrite heart (O God) shalt thou not despise*, Psal. 51. 17. [f] *Domine Deus meus, da cordi meo te desiderare, desiderando quærere, quærendo inuenire, inueniendo amare, amando mala mea non iterare.* O Lord my God, giue me grace from the very bottome of mine heart to desire thee, in desiring to seeke thee, in seeking to finde thee, in finding to loue thee, in louing vtterly to loathe my former wickednesse; that liuing in thy feare, and dying in thy fauour, when I haue passed thorough this Egypt and wildernesse of this world, I may possesse that heauenly Canaan, and happie land of promise, prepared for all such as loue thy comming, euen for euery Christian one, which is thy *dominion* and *sanctuary*.

PSALME.

[n] *Psal.* 148. 8.

[o] *Psal.* 2. 11.

[p] *Ierem.* 9. 1.

[q] *Bernard. lib.* 1. *de consideral.*

[r] *Psal.* 144. 5.
[s] *Esay.* 6. 6.
[t] *Psal.* 51. 15.
[u] *Iob.* 41. 15.
[x] *Matth.* 11. 29.
[y] *Ezech.* 11. 19.
[z] *Iosua* 24. 23.
[a] *Deut.* 30. 6.
[b] *Iob.* 23. 16.
[c] *Pro.* 23. 12. 26.
[d] *Ezech.* 36. 26.
[e] *Matth.* 5. 8.
[f] *August. medit. cap.* 1.

Psalme 118.

O giue thankes vnto the Lord, for he is gracious, and his mercie endureth for euer.

THis Hymne seemes to bee made by *Dauid*, after some great troubles in the daies of *Saul*, [g] before he was King; or [h] else for some notable victorie gained against his enemies, after hee was established in his Throne, to wit, after hee had ouercome the Philistims, 2.Sam.6. or happily when he triumphed ouer the children of *Ammon*, 2.Sam.12.

[g] *Wilcox.*
[h] *Mollerus. Caluine. Tremel.*

It consists of 3 parts especially:
1. An exhortation to praise God, in the foure first verses.
2. A reason of this exhortation, from the 5. to 21.
3. A conclusion or application of both, from the 21. to the Psalmes end.

In the former obserue the
- Time when, *now*.
- Parties who
  - Exhorting, *Dauid* the King.
  - Exhorted
    - Generally al people, vers.1.
    - Specially Gods *Israel* aboue other people, vers.2.
    - Singularly *the house of Aaron*, aboue the rest of Israel, vers.3.

Concerning the time, *now*, that is, instantly without any delay; as God helpeth vs in time, so wee must also praise him in season. Or *now*, that is vpon this occasion, indeed we must praise God euer, because his *mercie doth endure for euer*: yet for especiall mercies, wee must inuent

inuent especiall songs, and yeelde new thankes for new things: and therefore *Dauid* here being wonderfully deliuered from a great many troubles (hauing now *taken his enemies* [i] *crowne from his head, which weighed a talent of gold with precious stones, and set it vpon his own*) calleth vpon his Priests and people to *confesse, now, that the Lord is gracious*. All other men ought at all other times to performe this dutie: but his subiects at this time principally, *let Israel now, let the house of Aaron now*. Or *now*, that is at this solemne [k] feast appointed for the same purpose. for albeit we must alway laude the Lord, *Yet ought we most chiefely so to doe, when we meete and assemble together, to render thankes for the great benefits that we haue receiued at his hands, and to set forth his most worthie praise*.

[i] 2. Sam. 12. 30.

[k] Bucer. Mollerus. Genebrard.

The person exhorting is *Dauid* the King: Princes actions are the peoples instructions; a Courtier is a strange creature, who loseth himselfe in following other, hee liueth a great deale by the bread of other, a good deale by the breath of other; oftentimes his clothes are not his owne, his haire not his owne, his complexion and very skinne not his owne; nay that which is worst of all, his soule (which as *Plato* said is most himselfe) is not his owne, while he liueth at the deuotion of other.

[l] *Nemo suos (hoc est aulæ natura potentis)*
Sed domini mores Cæsarianus habet.

[l] *Martial. Epigram. lib. 9. ep. 81.*

Courtiers (as [m] one said) rise late, come late to the temple, dine late, sup late, goe to bed late, and repent last of all, if at all: and the reason hereof is plaine, because they want such examples and patternes as *Dauid*, to goe before them in giuing thankes vnto the Lord.

[m] *Gueuara lib. de vita priuata.*

The peoples welfare doth especially consist in the Princes safety, *Dauid* therefore being deliuered from his enemies (*who compassed him about, and kept him in on euery side, swarming in multitude like Bees*) is not content to giue thankes vnto God priuately himselfe, by himselfe; but openly proclaimeth his thankefulnesse, exhorting

horting all his people to doe the same: saying, *O giue thankes vnto the Lord, let Israel, and the house of Aaron and all that feare the Lord, confesse that his mercies endure for euer*: the which is answerable to that which he hath [n] else where, *O praise the Lord with me, and let vs magnifie his name together.*

The very name of peace is sweete, but the very sound of warre terrible, for πόλεμος in greeke signifies much blood, and the latine *bellum* is so called [o] *quasi minimè bellum*, or as [p] other *à belluis*, in respect of their beastly rage shewed in warres. As when *Tamberlane* had conquered Princes, he did vse them as coach horses to draw him vp and downe in triumph: and [q] *Adonibezek* made seuenty Kings gather crummes of bread vnder his table. When the [r] *Switzers* in the yere 1443. vanquished the *Thuricenses* in battaile, they made great bankets in the place where they wonne the victorie, vsing the dead corps of their aduersaries in steede of stooles, and tables, and moreouer opening their bodies, dranke their blood, and tare their hearts. The [s] *Numantines* assaulted by the *Romanes*, made solemne vowes among themselues, no day to breake their fast but with the flesh of a Romane, nor to drinke before they had tasted the blood of an enemie: And when [t] *Scipio* tooke their towne, they killed all their olde men, women, and children; and heaped vp all their riches in the market place, giuing fire to euery part of the Citie, leauing the conqueror neither goods to spoyle, nor persons ouer whom hee might insolently triumphe. What neede I seeke so farre, the cruell outrages betweene the *Spaniard* and the *Hollander* haue been such, as all eyes of pittie and pietie had iust cause to lament them.

[n] *Psalm.* 34.

[o] *Seruius.*

[p] *Festus, idem Godescallus præfat in Veget. de re militari.*

[q] *Iudges* 1.7.

[r] *Lanquet. Chron. pag.* 261.

[s] *Gueuara epist.*

[t] *Plutarch.*

These are the fortunes of forraine warres, now concerning ciuill, or rather vnciuill dissentions among our selues. It is a conclusion agreed vpon at weeping crosse, that nothing in the world ruinateth a common-weale more then it: example hereof *Hierusalem*, example

Rome,

Rome, both which by priuate factions made themselues a prey to the common enemie. Example hereof infortunate *France*, in whose late ciuill warres (as [u] some account) there were slaine twelue hundred thousand French borne, beside other of their allies. Example hereof *England* in olde time, before the houses of *Yorke* and *Lancaster* were vnited, in which vnhappie quarell (as [x] *Cominæus* reports) besides an infinite number of the Commonaltie, there were cruelly butchered fourescore Princes of the blood royall. *In bellis ciuilibus omnia sunt misera* (quoth [y] *Tullie*) *sed nihil est miserius, quàm ipsa victoria.* The [z] Chronicle saith of *Edward* the second, ouercomming and killing his owne Barons, *Tunc verò victus, quando tot vicit prudentes milites.* In home-bred and intestine garboyles, if the worst obtaine victorie, then instantlie the State becommeth a *verie shambles, or a sinke of sin.* If the good men conquer, albeit they be by their disposition and ingenuous education harmelesse and humane, yet necessitie will often make them exceeding furious and bloody: so that as the Poet said, *Vna salus victis, nullam sperare salutem.* In this extremitie wee must either fight, and so looke for sudden death; or else flie, and so leade a tedious life, hauing a continuall sound of feare in our eares, either the piteous outcries of fatherlesse children, of comfortlesse widowes, of hopelesse and hapelesse kinsemen; or else terrible roaring of Canons, and dreadfull alarums of mercilesse enemies.

[u] *Brutum fulmen. pag. 144.*

[x] *Hist. lib. 1. cap. 7.*

[y] *Epist. lib. 4. epist. 51.*

[z] *Walsingham in Ed. 2. pag. 95.*

[a] *Omega nostrorum Mars est, mars alpha malorum.*

[a] *Owin, Epigr.*

On the contrarie, peace procureth all good and ioyfull things vnto the common-wealth. In peace the Merchant tradeth abroad, and bringeth home [b] wine to glad the heart of man, and oyle to make his countenance cheerefull: in peace the Church and Vniuersitie flourish, and the messengers of peace preach vnto you the sweete tidings of the Gospell. In peace the Plough-man sowes in

[b] *Psalm. 104. 15.*

hope, and reapes with ioy. In peace widowes are comforted, and maidens are giuen to mariage; no leading into captiuitie, no complaining in our ſtreetes. In peace we reioyce with the [c] wife of our youth, and ſhe is like the [d] fruitfull vine, and our children as oliue branches round about the table. Our ſonnes grow vp as the yong plants, and our daughters as the poliſhed corners of the Temple. In peace our valleys ſtand ſo thick with corne, that they [e] laugh and ſing; our garners are full and plenteous with all manner of ſtore; our oxen are ſtrong to labour, and our ſheepe bring foorth thouſands and ten thouſands in our ſtreets. In one word, all honeſt occupations and honourable profeſſions thriue, while brethren dwell together in vnitie. Wherefore *Dauid* expending on the one ſide the rents of the kingdome vnder *Saul*, and pondering on the other ſide the manifold bleſſings of a floriſhing peace, being ouercharged (as it were) with ioy, breakes foorth into theſe words, [f] *Ecce quàm bonum, O behold, how good and ioyfull a thing it is, for brethren* (g that is, ſubiects of the ſame kingdome) *to dwell together in vnitie*! [h] Many things are good, which are not ioyfull. Againe, many things are ioyfull, which are not good: but amitie betweene brethren is both *a good and a ioyfull thing*. If it were good and not ioyfull, it would be tedious: if ioyful and not good, it might be vicious: but good & ioyfull together, is excellent good; *omne tulit punctum*, it is a double ſweete, when as profit and pleaſure meet: it is *good*, there is ỹ profit; it is *ioyfull*, there is ỹ pleaſure. It is *like the precious oyntment of Aaron*, there is the ſweet of pleaſure; it is *like the dew of Hermon*, there is the ſweete of profit. As ſweet perfumes are pleaſant not only to ſuch as vſe thē, but alſo to the whole cōpany: ſo concord is not only profitable to good men, which are the peace-makers; but euen vnto all other in the ſame Common-wealth, of whatſoeuer function or faction. And therefore *Dauid* being now quietly ſeated in his kingdome, free from warres abroad, and iarres at home,

[c] *Prou.* 5. 18.
[d] *Pſal.* 128 3.
[e] *Pſal.* 65. 14.
[f] *Pſal.* 133.
[g] *Caluin. Mollerus.*
[h] *Placidus. Bellarmine. Agellius.*

home, calleth vpon all his people, to *confesse that the Lord is gracious, and that his mercie endureth for euer.*

But in more particular hee calleth vpon *the house of Aaron,*[i] that is, the Priests and Leuites, and that for two reasons especially: First, because such as trouble Israel, hate most of all the Priests and Preachers of the word. Secondly, [k] because the Priests are the Prouosts of the people, Heb. 13.7. the salt of the earth to season other, Matth. 5.13. and therefore seeing they be Precentors in Gods quire, it is their office to sing first, that other may sing after. In respect of danger and dutie, the house of *Aaron* haue good cause to praise God more then other, and to confesse that his mercies endure for euer.

Now, for as much as [m] *all are not Iewes, which are Iewes outward,* and *all are not* [n] *Israel, which are of Israel:* I say, for as much as there be many [o] hypocrites as well among Priests and people; therfore *Dauid* in the fourth verse (chiefly) calleth vpon such as truly feare the Lord, *Yea let them now that feare the Lord confesse, that his mercie endureth for euer.* For hereby such enioy not only a ciuill and outward peace, which is common to the whole State: but further, a religious and inward peace of conscience, which is proper to themselues. For when there is [p] peace within the walles of Hierusalem, and plenteousnes within her palaces, euery one may goe into the house of the Lord, and stand in the gates of the beautifull Temple. Then all the Tribes ascend to giue thankes vnto the name of the Lord, to [q] worship, and fall downe, and kneele before the Lord our maker, entring into his [r] courts with praise. Then, as it is in this Psalme, *they binde the sacrifice with cords, euen vnto the hornes of the altar,* exercising all acts of religion, and powring out their whole soule before the God of heauen. On the contrarie, in time of warre the Gentiles, and other who know not God, enter into the inheritance of God, and defile his holy Temple; they doe not only crie, *Downe with it, downe with it vnto the ground,*

[i] *Numb.18.*

[k] *Dr. Incognit. Mollerus.*
[l] *Caluin.*

[m] *Rom.2.28.*
[n] *Rom.9.6.*
[o] *Mollerus. Caluin.*

[p] *Psal.122.*

[q] *Psal.95.6.*

[r] *Psal.100.3.*

as it is in the 137. Psalme: but as wee finde in the 79. Psalme, they pull it downe in deede, and *make Hierusalem an heape of stones, giuing the bodies of Gods deare seruants to be meate vnto the fowles of the aire, and the flesh of his Saints vnto the beasts of the field.* Ye therefore that doe truly professe, haue greatest occasion duly to confesse Gods exceeding mercie, for enioying the sweet benefit of peace. For if once ye should a little while want the comfort ye reape, by publike prayers and preaching in Gods house; ye would complaine grieuously, [f] *Lord, how amiable are thy dwellings! my soule hath a longing desire to enter into thy courts. How blessed are the* [t] *sparow and swallow, who may come to thy altars, and set vpon thy Temple! For one day in thy courts is better then a thousand: I had rather be a doore-keeper in the house of my God, then to commaund in the tents of vngodlines.*

[f] *Psal.* 84.

[t] Who make their nests in houses and trees neere thy Tabernacle, *Hen. Mollerus in loc.* Or mystically, whether I lead an actiue life like the Sparrow, or a cõtemplatiue, like the Turtle, thy altars are the best nests to rest in. *Bellarmine.*

The reasons of this exhortation are manifold, expressed by *Dauid* here particularly from the 5. verse to 21. but they be generally these

Two: Gods mercies toward his childrē — In generall, *He is gracious, and his mercie endureth for euer.* In particular to *Dauid*, *I called vpon the Lord in trouble, and hee heard me at large, &c.*

Two: Gods iudgements vpon his enemies, *in whose name alone they be destroyed, and become extinct as fire among the thornes, &c.*

The mercies of the Lord are so rich and abundant, that our Prophet [u] elsewhere saith, *his mercie is ouer all his workes.* And it is seene in two things chiefly: 1. In giuing euery thing which is *good.* 2. In taking away whatsoeuer is euill. Now we may the better vnderstand the greatnes of his goodnes in both, if wee will examine the breadth, and length, and depth, and height thereof, as S. *Paul* intimates, Ephes. 3. 18.

[u] *Psal.* 145. 9.

First

First, for the breadth of his mercie, whatsoeuer is good is originally from God, [x] euery good and perfit gift is from aboue descending from the Father of lights, euen the very minnoms and minutes are mercies; holden as it were by *Franck-almoigne*. And as hee bestoweth on his euery thing which is good: so likewise he takes from them euery kinde of euill. Bread taketh away hunger, and drinke taketh away thirst, and apparell taketh away nakednesse, and fire taketh away coldnesse, and other things deliuer vs from other miseries in this world. But all these creatures are the Lords, and they cannot helpe vs, except hee blesse them. Againe, there bee many miseries vnknowne vnto the creatures, as the subtile tentations of the diuell, and the manifolde blindnesse of our vnderstanding and erroneous conscience, from which onely God is able to deliuer vs, as being the Phisitian of our soule, so well as the protector of our body. Moreouer, as the creatures take not away all miseries, but a few, so they take them away not from all, but from a few. God alone is able to deliuer all men from all miseries, and though hee doe not this vnto all, yet there bee none but haue tasted of some, yea of many of his mercies; which occasioned our Prophet to say, [y] *the earth is full of the goodnesse of the Lord*; and our Church to pray, *O God whose nature and propertie is euer to haue mercy and to forgiue*. But ye will obiect, if the Lord can deliuer from all euill, why doth hee not, as being *the* [z] *Father of mercies*? Answere is made, that God our Father in Heauen knowes what is best for vs, his children on earth; hee therefore doth afflict vs, and scourge vs for our benefit. Saint [a] *Paul* desired thrice to be deliuered from the buffeting of the flesh, and not heard; that Gods power might be made perfit thorough weakenesse. And so the Lord tooke not from *Lazarus* his sickenesse and pouertie, that hee might crowne him with a greater mercy, commanding his [b] Angels to carrie him into the bosome of *Abraham*. And so he suf-

[x] *Iames* 1.17.

[y] *Psalm.* 33.5.

[z] 2. *Cor.* 1.3.

[a] 2. *Cor.* 12.8.

[b] *Luke* 16.22.

fers his seruants to be tempted and tried with imprisonment, and losses, and crosses for their good: in this respect he is tearmed the *God of all consolation*, 2. Cor. 1. 3. *of all*, as knowing how to comfort vs in all our tribulation, a present helpe in euery kinde of trouble. Nothing in the world can doe this, and therefore [c] *Iob* said to his acquaintance, who could not vnderstand his griefe aright, *miserable comforters are ye all*. Againe, God is the God of *all comfort*, in that he comforts his children so fully, that it is a ioyfull thing for them to bee sometimes in affliction. For as the sufferings of Christ abound in them, euen so their consolation aboundeth thorough Christ, 2. Cor. 1. 5.

[c] *Iob* 16. 2.

Touching the length of his mercy, *Dauid* saith, *it endureth for euer*: as his mercy compasseth vs about [d] on euery side; so likewise at euery season, it continueth vnto our end, and in the end: yea, further in that other life which is without end; his mercies are from euerlasting to euerlasting, that is, from euerlasting predestination to euerlasting glorification. His mercies in forgiuing our offences, and in couering all our sinnes, are exceeding long: the Lord saith our Prophet is [e] *full of compassion and mercie, long suffering, and of great goodnesse*. For though impenitent sinners prouoke him euery day, walking in their owne waies, and committing all vncleanesse euen with greedinesse: yet he neuertheless affoords his good things, in [f] giuing them raine, and fruitfull seasons, and filling their hearts with foode and gladnesse; his mercie doth exceede their malice, being patient toward them, and desiring that none should perish, but that all should come to repentance, 2. Pet. 3. 9. Hee maketh as though hee sawe not the sinnes of men, because they should amend, Wised. 11. 20. Christ aduiseth vs (Mat. 18. 22.) to forgiue one another, not onely seauen times, but also seuenty times seuen times: and Luke 6. 36. to be mercifull, as our Father in heauen is mercifull, insinuating hereby that God is infinitely mercifull

[d] *Psalm.* 32. 11.

[e] *Psalm.* 103. 8.

[f] *Acts* 14. 17

mercifull vnto sinners, euen to great sinners which owe his Iustice tenne thousand talents.

Concerning the depth of his mercy, loue is seene in our { Sayings. Doings. Sufferings.

Loue superficiall is in word onely, that which is operatiue, manifesting it selfe in deedes is deepe, but the profoundest of all is in suffering for another. Now the Lord hath abundantly shewed his mercies in all these. First, in his word written and preached, written [g] *For we haue the holy Bookes in our hands for comfort, and whatsoeuer things are written afore time, were written for our learning, that we through patience and comfort of the Scriptures might haue hope*, Rom. 15. 4. By his word preached, for the Ministers of the Gospel (as [h] Ambassadors) entreate you to be reconciled vnto him; vnto them is committed the word of reconciliaton and peace, they be the [i] disposers of his mysteries, and messengers of his mercies, it is their duty to binde vp the broken hearted. And therefore *Dauid* saith in the 85. Psalme, verse 8. *I will hearken what the Lord will say concerning me, for he shall speake peace to his people.*

[g] *Macab.* 12. 9.

[h] 2. *Cor.* 5. 20.

[i] 1. *Cor.* 4. 1.

Secondly, God sheweth his mercy toward vs in his doings, in [k] sauing our life from destruction, and in crowning vs with his louing kindnesse. But as loue is seene in deedes more then in words, so more in suffering then in doing, and of all suffering, death is most terrible; and of all deaths, a violent; and of all violent deaths, hanging vpon the Crosse is most hatefull and shamefull; yet God so loued the world, that he gaue his onely begotten Sonne to dye for our sins on the Crosse. Doubtlesse one wil scarce dye for a righteous man, but yet for a good man it may be, (saith [l] *Paul*) that one dare dye; but he setteth out his loue toward vs, seeing, that while we were yet sinners, and his enemies, Christ dyed for vs.

[k] *Psalm.* 103. 4.

[l] *Rom.* 5. 7.

Lastly, for the height of his mercy, the depth appeareth in it's effects, but the height by the cause moouing

to mercy, which is exalted aboue the Heauens, according to that of *Dauid*, [m] *In Cœlo misericordia tua Domine.* Men vse to pitie their seruants in respect of their owne commoditie, the which is the lowest degree of mercy, for euery man (if he be not a foole) pittieth his very [n] beast. Other pitie men in regard of friendship and alliance, which is an higher degree of mercy. Some shew pitie to men in that they be men, not onely flesh of our flesh, and bone of our bone, but also created according to Gods owne likenesse and similitude, which is among vs the highest degree of mercy. Now God takes pitie on all things as being his Creatures, on men especially being created after his owne Image, but on true Christians principally, being the Sonnes and heires of his kingdome. If any shall aske what cause moued him to make the world, to create man after his owne likenes, to iustifie sinners, and adopt vs for his children? it is nothing else but his meere *mercy, that endureth for euer.* He loued vs when we would not, yea, when wee could not loue him; and he continueth his goodnes not in respect of his owne benefite, for hee needes not our helpe, but onely for our good. The Lord is gracious, because gracious. And therefore the blessed Angels aptly diuided their Christmasse Caroll into two parts, [o] *Glory to God on high, and on earth peace.* God hath indeed all the glory, but we reape the good of his graciousnes and mercie that endureth for euer.

[m] *Psalm.* 36. 5.

[n] *Prouerb.* 12. 10

[o] *Luke* 2. 14.

I called vpon the Lord.] Hitherto King *Dauid*, concerning the graciousnesse of God in generall. He comes now to treate of his mercy toward himselfe in particular, the which is applyed by Diuines vnto the [p] Church; and [q] Christ himselfe, who was in his Passion *heard at large*, and in his Resurrection *he saw his desire vpon his enemies.* The pith of all which is summarily compriſed in the 24. verse, *This is the day which the Lord hath made, let vs reioyce and bee glad in it.* In which obserue,

[p] *Augustine. Mollerus.*
[q] *Caluin. Placidus. Tileman. Agellius.*

1. What

1. What day is meant by *this day*.

2. How the Lord is said to haue *made* this day, more then other daies.

3. Why we should in this day so made, *reioyce and be glad*.

For the first, [r] litterally this ought to be referred vnto the solemne day, wherein *Israel* and *Aaron*, as well Priests as people being assembled together, gaue publike thanks vnto the Lord, for that their good king *Dauid* was now fully deliuered from all his enemies, and quietly setled in his princely throne. So this text is a very fit theame for the *Coronation dayes* of our late blessed, blessed *Queene*, and present gracious *King*: as also for the *Commemoration* of our happie deliuerance from the *Spanish Inuasion*, *anno* 88. and from the bloody *Gunpowder plot* on the fifth of Nouember 1605.

[r] *Bucer. Caluin. Mollerus.*

[s] But mysticallie *this day* is the time of grace, beholde now is the accepted time, now the day of Saluation, 2. Cor. 6. 2. and this day is tearmed here *Catexochen*, *The day*, [t] because the whole time wherein a man liues without Christ, is called in holy Scripture, *The night and darkenesse*, as being full of terrours and errors, of blindnesse and ignorance. So Saint *Paul*, Rom. 13. 12. *The night is past, and the day is come.* And Ephes. 5. 8. *Once yee were darkenesse, but now light in the Lord*; your selues, [u] *Children of light*, and your workes, [x] *Armour of light*.

[s] *Augustin. Arnobius. Melanct. Iben.* [t] *Mollerus.* Dr. *Incognitus.*

[u] *Iohn* 12. 36. [x] *Rom.* 13. 12.

[y] *Dominus est Dies*, Christ is the day, or rather indeed the [z] light of the world, and [a] Sunne of the day [b] springing on high, to giue light to such as sit in darknesse, and in the shadow of death. This day did appeare to the world in some measure [c] from the beginning. For the manifestation of Christ Iesus, the supernaturall *Sunne of righteousnesse*, *arising with health vnder his wings*, *to them that feare the Lord*, resembling a great deale, the rising of the naturall sunne in our Horizon. First, the sunne being ready to rise, sendeth forth a little glimpse of

[y] *Bonauent. in loc.* [z] *Iohn* 1. 9. [a] *Mal.* 4. 2. [b] *Luke* 1. 78. [c] *Tileman.*

of his brightneſſe, whereunto wee may compare the myſtery of that Aphoriſme: *The ſeede of the woman ſhal breake the ſerpents head*, Gen. 3.15. Then it doth inlarge the ſame brightnes with more ſplendour, to which happily *Noahs* prophecie may bee likened, *Bleſſed bee the Lord God of Sem*, Gē. 9.26 Afterward aſcending higher, & approaching neerer vnto vs, it putteth forth his glittering beames of clearer light, whereto we may reſemble the plainer promiſes concerning Chriſt, communicated to the latter ages of *Abraham*, Gen. 12.2. of *Iſaac*, Gen. 26.3.4. of *Iacob*, Gen. 28.14. of *Danid*, 2 Sam. 7. 12. At length it diſcouereth it ſelfe and appeareth openly, whereunto Chriſts incarnation and liuing in the world anſwereth, 1. Ioh. 1. *That which was from the beginning, which we haue heard, which we haue ſeen with our eyes, which we haue looked vpon, and our hands haue handled, &c.* Laſt of all, it gloriouſly mounteth vp aboue the earth, and [d] nothing is hid from the heat therof: and to this accordeth our Sauiours reſurrection and aſcenſion, whereby himſelfe was glorified, and hee drew other men vnto him, Ioh. 12.32. and gaue them power, beleeuing in his name to bee the ſonnes of God, Ioh. 1. 12. Wherefore, ſeeing the Meſſias of the world, is now dead for our ſinnes, and riſen againe for our iuſtification, and ſitteth at the right hand of God in heauen, euer making interceſſion for vs; and ſeeing the [e] ſound of his Goſpell is gone through all the earth, and the words of his Apoſtles vnto the ends of the world, we haue good cauſe to ſing and ſay, this is the moſt acceptable time, the day of ſaluation and grace, [f] which in other ages was not opened vnto the ſonnes of men, as it is now reuealed, and therefore *let vs reioyce and be glad in it.*

Now, for as much as the reſurrection of Chriſt, is the [g] complement of all the promiſes concerning the Meſſias, and as it were, *the* [h] *locke and key of faith, on which all other Articles depend*; the Church of England, and [i] other Diuines auncient and orthodoxe, haue made this Hymne

[d] *Pſal.* 19.6.

[e] *Rom.* 10.18.

[f] *Epheſ.* 3.5.

[g] *Mollerus.*
[h] Church Hō. for Eaſter day.
[i] *Chryſoſt. Euthym. Melanch. Bucer.*

Hymne *proper on Easter day*: for on this day Christ arising from the dead, was *heard at large*; on this day, *hee saw his desire vpon his enemies*; on this day hee did openly triumph ouer the diuell, and death, and hell, albeit they *compassed him round about, and kept him in on euery side*; *yet in the name of the Lord hee destroyed them.* On this day hee did *not dye, but liue to declare the workes of the Lord.* On this day, *the same stone which the builders refused, is become the head stone of the corner*; *it is the Lords doing, and it is marueilous in our eyes*, and therefore let vs heartily sing, *This is the day which the Lord hath made, we will be glad and reioyce therein.*

God made the [k] morning and euening, the light and the darknesse are his. How then is he said heere, to make this day more then other dayes? the [l] Doctours vpon the place answere, that albeit all dayes are good in respect of themselues and God: yet some be ioyfull, and other dolefull, in respect of the good and euill that happeneth in them vnto vs. For [m] the day wherein *Adam* fel, and in him all his posteritie, was an euil and a blacke day, made so (doubtlesse) by the diuell, and not by the Lord: but *this day* wherin the second *Adam* arose from the dead, and in him [n] all men are made aliue, is a good day, wherein the faithfull are ioyfull. It is *the Lords doing*, and therefore *the Lords day*. The Lords doing, that the same stone which the builders refused, is now become the head and corner stone in the building; that he who was a despicable man, a worme rather then a man, Psalme 22.6. should now triumphing ouer the diuell and death, hell and the graue, become the [o] king of glory; that [p] at the name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth. Now the Lord is said to *make this day* more then other, as [q] honouring it aboue other, exalting it and making it [r] memorable to posterity. So the word *making* sometime signifieth, as 1. Sam. 12.6. *It is the Lord that made Moses and Aaron*, [r] that is, exalted *Moses*

[k] *Gen.* 1.5.

[l] *Chrysost. Euthym. Placidus.*

[m] *Melanct hon. Mollerus.*

[n] 1. *Cor.* 15.22.

[o] *Psalme* 24.7.

[p] *Phil.* 2.10.

[q] *Agellius.*

[r] *Caluin.*

[c] Vatablus.

Moses and[c] *Aaron*; and so we say, that a man aduanced in honour or riches, is *a made man*; in this sense, the making of a day is the sanctifying and obseruing of a day, Deut. 5. 15. Exod. 34. 22. how then is *Easter day* more magnified and hallowed, then other dayes in the yeere? to this obiection answere may bee, that all Christians (heerein imitating the patterne of the blessed [t] Apostles) in honour of Christs resurrection, obserue their Sabbath vpon the eight day, which is the first day of the weeke; whereas the Iewes hallowed their Sabbath vpon the seuenth day, which is the last day of the week. So that *Easter day* is the Sabbath of Sabbaths, an high and holy day, from which euery other *Sunday* hath his name, being so called, because the sun of righteousnesse arose from the dead vpon this day. This day is the *Lords day*, the day which himselfe made so good a day, that all his true seruants euer since haue reioyced in it, and sanctified their Sabbath on it.

[t] *Actis* 20. 7. 1. *Cor.* 16. 2. *Apoc.* 1. 10.

[u] *Eobanus Hessus.*

[u] *Hæc est illa Dies toti celebrabilis orbi,*
Quem facit, & proprio signat honore Deus.

The reasons, why we should this day reioyce so much, are manifold; but they may be reduced all vnto two principall heads, {A motion from euill, / Promotion in good.}

Christ on this day rising from the dead, ouercame the diuell, which is the author of death; and the graue, which is the prison of death; and sinne, which is the [x] sting of death; and the Law, which is the strength of the sting of death; and all this he did for vs men and our saluation. The diuell, which is the Prince of [y] darknesse, had no part in the sunne of righteousnesse: Christ therefore being [z] stronger then he, came vpon him, and ouercame him; he tooke from him all his armour wherein he trusted, and diuided his spoyles, and cast him out of his hold, that he might haue no part in vs, or power ouer vs. As [a] *Bernard* sweetly, *Fortitudo Diaboli per redemptoris vulnera traducta & deducta ad nihilum*, in the words of Saint

[x] *Cor.* 15. 56.

[y] *Ephes.* 6. 12.

[z] *Luke* 11. 22.

[a] *Ser. de quadruplici debito.*

Saint *Paul, The God of peace shall tread downe Sathan vnder your feet*, Rom. 16.20.

So he who was aboue the Law, was made [b] vnder the Law, that he might redeeme those which are vnder the Law, that hee might put out the hand-writing of ordinances that was against vs, and fasten it vpon his Crosse, *Coloss.* 2. 14. So hee who knew no sinne, made himselfe to be sinne for vs, that we should be made the righteousnesse of God in him, 2. Cor. 5.21. He was wounded for our transgressions, and broken for our iniquities, Esa. 53. 5. If the tormentours of Christ should aske now, as they did once, Luk. 22.64. *Who is he that smote thee?* we may quickly become Prophets, and answere for him, our sinnes smote him; euery one of vs might ingeniously confesse with [c] *Ionas, for my sake this great tempest is vpon thee* (sweet Iesus). He triumphed ouer hell, and the graue for vs also: for as for himselfe it was impossible, that the Lord of [d] life should be holden of death, Acts 2. 24. Wherefore let vs say with Saint [e] *Paul, O death where is thy sting? O graue where is thy victory? the sting of death, is sinne, and the strength of sinne is the Law: but thankes bee to God, which hath giuen vs victory through our Lord Iesus Christ.* And let vs heartily sing with our Prophet, Easter is *the day which the Lord hath made, wee will be ioyfull and glad in it.*

[f] Some Diuines affirme, that the yeere wherein our blessed Sauiour arose from the dead, should (according to the Law), haue been the yeere of Iubile, wherein [g] liberty was proclaimed in the Land, to all the inhabitants thereof; euery man returned to his possession and family, debts were released, and oppressions abated. And surely the Iubilees in old time, were [h] figures of the ioyes in this acceptable time; for by the resurrection of Christ, euery true beleeuer is set free from the hands of all his enemies, his trespasses are forgiuen, and he is restored againe to his interest, in that heauenly possession and immortall inheritance, which he lost in the transgression

[b] *Gal.* 4.4.

[c] *Ionas* 1. 12.

[d] *Acts* 3.15.

[e] 1. *Cor.* 15.55.

[f] *Bonauēt in loc.*

[g] *Levit.* 25. 10.

[h] *Dr. Incognit.*

gression of his great-grandfather *Adam*. The redemption of Christ is a yeere of Iubile, the resurrection of Christ, is the chiefe day in the yeere. Let vs therefore reioyce for it, and be glad in it. *Dauid* saith [l] elsewhere, *By this (O Lord) I know thou fauourest me, that mine enemy doth not triumph against me.* [k] *Thou hast giuen vnto me the necks of my foes, that I might breake them as small as the dust of the earth, and tread them flat as the clay in the street.* That which hee speaketh of his temporall enemies, opposing him in obtaining of an earthly kingdome: we may well apply to the spirituall, hindering vs in our way to the kingdome of heauen. O Lord, our strength and redeemer, thou hast on this day [l] broken the serpents head, and vtterly confounded all such as hate vs. On this day thou diddest laugh them to scorne, and haue them in derision, Psalm. 2.4. and therefore we will in memoriall of this one day, sing thy mercies all the dayes of our life; sounding foorth vnto the worlds end, *This is the day, this is thy day, which thou (Lord) hast made, wee will reioyce and be glad in it.*

Concerning our promotion in good, the resurrection of Christ is a proofe of our iustification, a meanes of our sanctification, a demonstration of our resurrection. First, it proueth our iustification, according to that of *Paul*, Rom. 4.25. *He was giuen to death for our sinnes, and is risen againe from the dead for our iustification.* See the Gospell on S. *Thomas* day.

Secondly, the resurrection of Christ is a notable meanes to worke inward sanctification, as Saint *Peter* teacheth in 1. Epistle 1. Chap. 3. Verse, *God hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.* And Saint [m] *Paul, As Christ was raised vp from the dead, by the glory of his Father; so we should also walke in newnesse of life; For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection.* Which words import, [n] that as the graft groweth in the stocke, and is become

[l] *Psal.* 41. 11.

[k] 2. *Sam.* 22. 41.

[l] *Gen.* 3. 15.

[m] *Rom.* 6. 4. 5.

[n] *Aquin. Aretius. Mayerus.*

become one body with it: euen so the faithfull haue their liuing, and spirituall being in Christ. As he by the power of his owne Godhead, freed his manhood from death, and from the guilt of our sin; so doth he likewise free those, that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. ° In the naturall body, the head is the fountaine of all motion and sense; for the hands and the feet moue by that power, which is by sundry nerues deriued from the head, and dispersed among the members. And so it is in (Christs mystical body) the Church; hee is the head and fountaine of life spirituall, and ᵖ that very power of his Godhead, whereby he raised vp himselfe when hee was dead, he conuaieth from himselfe to his members, and thereby raiseth them vp from the death of sinne, to newnes of life. For the better vnderstanding of this point, let vs examine the meanes and the measure of the spirituall life.

° *Raymund. de Sabunde Theolog. natural. tit.* 277.

ᵖ *Perkins exposit. Creed, art. Christ rosin.*

For the meanes, if wee will haue common water, we may goe to the common well; and if we desire water of Life, we must haue recourse vnto Christ, who saith, ᵠ *If any man thirst, let him come vnto me and drinke, and* ʳ *hee shall haue a well of water springing vp into euerlasting life.* Now this well, (as the woman of Samaria said of *Iacobs* well) *is very deepe, and we haue nothing to draw with.* And therefore wee must haue pipes and conduits to conuay the same vnto vs; and these pipes are the sincere preaching of the word, and the right administration of the Sacraments. As for the preaching of Gods holy Word, Christ openly proclaimeth in the fifth of S. *Iohns* Gospell, at the 25 Verse, *The dead shall heare the voyce of the Sonne of God, and they that heare it, shall liue.* ˢ Where, by *dead* is meant, not the dead in the graue, but the dead in sin. For so the Scripture speaketh elsewhere, ᵗ *Let the dead bury the dead*, and Ephes. 5. 14. *Awake thou that sleepest, and stand vp from the dead:* and 1. Tim. 5. 6. *A widow liuing in pleasure, is dead while shee liueth.*

ᵠ *Ioh.* 7. 37.
ʳ *Ioh.* 4. 14.

ˢ *August. tract.* 22. *in Ioan. Idē Caluin & alij in loc.*
ᵗ *Matth.* 8. 22.

He

He that heares the word, and abideth in vnbeliefe, continueth among the dead: but (saith our Sauiour) [u] *Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life, because the words that I speake vnto you are spirit and life*, Ioh.6.63. that is, conueying vnto your dead hearts, *spirit and life*.

[u] *Iohn* 5.24.

As Christ, when he raised vp dead men, only spake the word and they reuiued: and at the last day, when the [x] trumpet of God shall blow, the dead shall rise againe: so it is in the first resurrection, they which are dead in their old sinnes, are raised againe to newnes of life by his powerfull voyce, vttered in the Gospels ministerie. We reade of three that Christ raised from death, [y] *Iairus* daughter newly dead; the [z] widowes sonne dead, and wound vp, and lying on the hearse; and [a] *Lazarus* dead, and buried, and stinking in the graue. Now these three sorts of Coarses (as [b] *Augustine* notes) are three sorts of sinners. *Iairus* daughter lying dead in her fathers house, resembleth those that sinne by inward consent: the widowes sonne being carried out of the gate of the Citie, those that sinne by outward act: *Lazarus* hauing been dead, and buried foure daies, those that sinne by continuall habite. The first day (saith *Augustine*) hee was dead, by conceiuing sinne: the second, by consenting to sinne: the third, by committing sinne: the fourth, by continuing in sinne. The young maiden, lay in a bed: the yong man, in a coffin: *Lazarus*, in a graue. The first was dead but an houre, the second but a day, the third foure daies. After their raising vp, *Iairus* daughter instantly walked; because for her that had slept aside but by consenting to sinne, it was easie to recouer, and to walke foorth-with in the waies of Gods holie Commandements. The widowes sonne *sat vp, began to speake, was deliuered to his mother*; because for him, which had actually transgressed, it was a matter of greater

[x] 1.*Thessal.*4.16.

[y] *Matth.*9.25.

[z] *Luke.*7.15.

[a] *Iohn* 11.44.

[b] *Serm.* 44. *de verbis dom.* & *de hac allegoria vide eundem tract.*49. *in Ioan.*

ter difficultie to recouer, and therefore by little and little hee came to it, as [c] *Erasmus* obserueth excellently. First *sitting vp*, by raising vp himselfe to a purpose of amendment: then *beginning to speake*, by confessing his owne miserie, and acknowledging God's mercies: lastly, being *deliuered to his mother*, by returning to the bosome of the holie Church, and enioying the remission of his sinnes. *Lazarus* came foorth of his graue bound hand and foote with bands, because for him that had a [d] stone laid vpon him, and had made his heart as hard as a graue-stone, or as a [e] nether milstone, by making a custome, and (as it were) a trade of sinne; it was in the iudgement of man impossible to recouer. And yet Christs omnipotent voyce brought him foorth bound hand and foote, and brake these bands asunder, and restored him againe to the libertie of the sonnes of God.

[c] *Con. de misericord. Domini.*

[d] *Moles imposita sepulchro ipsa est vis dura consuetudinis. Augus. ser. 44. de verb. Dom.*

[e] *Iob. 41. 15*

The [f] Sacraments are conduit-pipes also, whereby God inuisibly conueieth his vitall or sauing graces into the heart, if they be rightly vsed; that is, if they be receiued in vnfained repentance for all our sinnes, and with a liuely faith in Christ for the pardon of the same sinnes. And in this respect aptly compared vnto [g] flagons of wine, which reuiue the Church being sicke, and fallen into a swound.

[f] *Confess. Anglican. art. 25.*

[g] *Cant. 2. 5.*

As for the measure of spirituall life, deriued from our head Christ, it is but small in this world, and giuen by little and little; the which is figured in the [h] vision of water that ranne out of the Temple. First a man must wade to the ancles, then after to the knees, & so to the loynes: and last of all the waters grow to a riuer, that cannot be passed ouer; euen so the Lord conueieth his gifts and graces by little and little, till his children at the last attaine a large measure thereof, and haue full growth in Christ. The same wee may likewise see liuely described in the vision of drie bones, Ezech. 37. The Prophet in a vision is carried into the middest of a field, full of dead

[h] *Ezech. 47. 3. 4. 5.*

bones, and the Lord commanded him to propheſie ouer them, and to ſay to them, *O yee drie bones, heare the word of the Lord.* At the firſt there was a ſhaking, and the bones came together bone to bone, verſ. 7. then the ſinewes and fleſh grew vpon them, and vpon the fleſh a skinne couered them, verſ. 8. then hee propheſied vnto the winde, and they liued, and ſtood vpon their feete, ſo the breath came vpon them, and they were an exceeding great armie of men, verſ. 10. [i] Hereby doubtleſſe is ſignified not only the ſtate of the Iewes after their captiuitie, but in them the ſtate of the whole Church, in whoſe heart God almightie worketh his graces of regeneration by little and little. Firſt he giueth his children fleſh, and then a skinne to couer the fleſh, and afterward hee powreth vpon them further gifts of his ſpirit to quicken them, and to make them aliue vnto God.

[i] These bones are the whole houſe of Iſrael, verſ 11. but the faithful are Gods Iſrael.

3. The reſurrection of Chriſt is a [k] demonſtration of our reſurrection, according to that of S. *Paul*, 1. Cor. 15. 12. *If it be preached that Chriſt is riſen againe from the dead; how ſay ſome among you, that there is no reſurrection of the dead?* Yea but ye will obiect, what promotion is that vnto the godly, ſeeing all men at the laſt day muſt of neceſſitie riſe againe? Anſwere is made, that the wicked are raiſed by the power of Chriſt as a Iudge to condemne them: on the contrarie, the faithfull are raiſed by the power of Chriſt as a Ieſus to ſaue them. Almightie God ſaid vnto *Adam*, At what time he ſhould eate of the forbidden fruite, he ſhould [l] *dye the death*. Hereby [m] meaning a double death, as the Scripture ſpeaks [n] elſewhere, *the firſt and the ſecond death*. Naturall death is the diſſolution of the bodie, ſpirituall death is the deſtruction of the ſoule, eternall death is both of body and ſoule. *Prima conſtat ex duabus, ſecunda ex omnibus tota*, ſaith [o] *Auguſtine*. Now Chriſt as a Iudge raiſeth againe the reprobate from the firſt death, that hee may inflict vpon them all the puniſhments of the ſecond death, as a reward of ſinne: but hee raiſeth his elect, as their head and

[k] *Non modo per ſeipſum probauit reſurrectionem Saduceis, ſed in ſeipſo omnibus. Tertul. lib. de carnis reſur.*

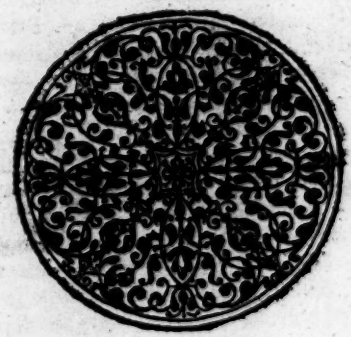
[l] *Gen. 2. 17.*
[m] *Auguſt. de Ciuitat. dei, lib. 13. cap. 22. Aquin. Dion. Carthuſ. in Gen. 2.*
[n] *Apoc. 20. 6.*

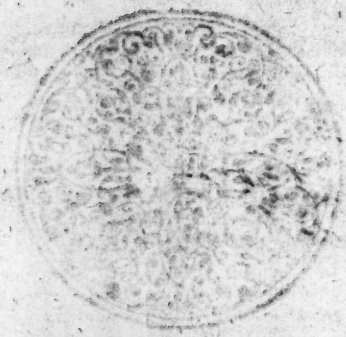
and redeemer, that they may bee partakers of the benefit of his death, enioying both in bodie and soule the kingdome of glorie, which hee hath so dearely bought for them.

Wherefore seeing on this day wee haue been deliuered from so much euill, and promoted vnto so much good; let vs o spirituallie reioyce, being p *glad* inwardly, *ioyfull* outwardly, q singing vnto the Lord with a grace in our hearts, *This is the day which the Lord hath made.*

o *Chrysost. Euthym. Placidus.*
p Dr. *Incognitus.*
q *Colos.* 3. 16.

FINIS.





AN EXPOSITION OF THE PROPER Psalmes vsed in our Englisſh LYTVRGIE.

TOGETHER WITH A REASON WHY THE CHVRCH did chuſe *the ſame*.

By IOHN BOYS Doctor *of Diuinitie.*

The ſecond part explaining the Pſalmes *appoynted to bee read on Aſcenſion and Whitſunday.*

Dedicated vnto my louing and worthy friends *of Clare-Hall in Cambridge*.

LONDON, Printed by EDWARD GRIFFIN, for *William Aſpley.* 1617.

AN EXPOSITION OF THE PROPER Psalmes vsed in our English

TOGETHER WITH A REASON WHY THE

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ASCENSION DAY
Morning Prayer.

PSALME 8.

O Lord our Gouernour, how excellent is thy name in all the world, &c.

THIS Hymne (beloued) is a meditation of Gods excellent goodneſſe and glory ſhining in all his Creatures, in man eſpecially, whom he *mindeth, and viſiteth, and crowneth* as Lord and King ouer the reſt, *putting all things in ſubiection vnder his feete, as all the beaſts of the field, all the foules of the ayre, all the fiſhes of the Sea, and whatſoeuer walketh through the paths of the Seas.*

Gods excellency manifeſteth it ſelfe ſo much in this vniuerſe, that there be ſo many wonders, as there be workes of his hands. I will inſiſt in fiue things onely, to wit in

The Creatures { Magnitude. Multitude. Varietie. Vertue. Beautie.

Concerning the firſt, I ſay with the [a] wiſe man, *Who can meaſure the breadth of the earth and the depth?* it is ſo long and ſo large, that all the corners of it are not yet

[a] *Eccleſiaſticus* 1. 3.

 knowne

knowne vnto the most exquisite Cosmographers, and aduenturous nauigators. A [b] very learned and industrious Antiquary hath in three seuerall volumes accurately discourſed of *voyages, traffiques, and discoueries of our English nation made by land & sea, to the remote quarters of the earth, at any time since the birth of Christ vnto the yeare* 1600. & yet we still heare newes of new found lands. Now the whole *superficies* of the earth as well vncouth as discouered, is but a little point (as Astrologers affirme) in comparison of heauens ample circumference, being a great deale lesse then the least starre among many thousands in the firmament. Consider then (O my soule) how great God is, how *excellent his name.* The water is great, but earth happily greater then the water, and heauen doubtlesse a great deale greater then both, and yet God is infinitely greater then them all, *his glory* (saith our text) *ſmeth aboue the heauens*: he (quoth [c] *Isaiah*) according to the translation of [d] *Aquila*, *measures the water with his little finger, and the earth with his three fingers, and the heauens with his span*: nay the whole world before him is but *as a drop of the morning dew that falleth vpon the ground*, Wisd 11.19.

I wil ascend yet a little higher, if there should be many worlds (as [e] some Philosophers imagined absurdly) yet God would fill them all, and be comprehended of none. The thrice great [f] *Mercury* to this purpose saith excellently, *Deus est circulus cuius centrum est vbiq; circumferentia verò nusquam.* As God is good without quality, so great without quantity. [g] *Altior est cœlo, profundior inferno, latior terra, mari diffusior, nusquam est, & vbique est.*

Virgo dei genetrix, quem totus non capit orbis,
in tua se Clausit viscera factus homo.

What then is man, or the son of man, that he should dare presumptuously to define the greatnes, and limit the *quantum* of his Creator. O Lord the [h] heauen of heauens cannot containe thee, how then is any barren braine

b Mr. *Richard Hakluit.*

c *Cap.* 40. v. 12.
d *Apud Hiero. in loc.*

e *Democritus, Empedocles.*
f *Apud Conradum Gumpellin in explicatione quæstionis an & quatenus de Deo notionis logica sint vsurpanda. pag.* 17.
g *Bernard ser. de triplici cohærentia vinculorum clauorum & glutinorum*
h 2. *Chro* 6 18.

braine able to search out thy fulnesse, as S. [i] *Augustine* sweetly, *quo intellectu deum capit homo, qui ipsum intellectum suum quo eum vult capere non dum capit?* Vain worm leaue to write, and learne heere with our Prophet to wonder, *O Lord our Gouernour, how excellent is thy name in all the world, thou that hast set thy glory aboue the heauens.*

i *De Trinit. lib. 5. cap. 1.*

2. Concerning the Creatures Multitude, God himselfe diuided the whole world into heauen and earth, *Gen.* 1. 1. and the hosts of his creatures in both, are beyond all number. To marshall them in order, and to begin *a notioribus* euen with things heere below, who can number the creatures vnder the earth, on the earth, about the earth. the mettals & other things vnder earth, as gold, siluer, pretious stones, lead, brasse, coale, Tin, &c. are diuers in name, diuers in nature, but all put together infinite in number. Vpon earth it is impossible for the diligent secretaries of nature to tell exactly the very kindes of all hearbs, of all flowers, of all plants, of all trees, of all beasts, perfect and imperfect, walking, crauling, creeping vpon a [k] thousand hils, and a million of mountaines. and if the *genera* be thus infinite, then *individua* much more: for it would passe the skill of all the cunning Arithmeticians in the world to count the particular blades of grasse that grow but in one field about the earth. I demand as Iesus the sonne of *Sirach*, Eccles. 1. 2. *who can number the sand of the Sea?* nay, what man is able to number the fish of the Sea, the which are so many, that the Patriarch [l] *Iacob* prayed his children might *increase like the fish*, beasts of the field, and birds of the ayre bring forth but one or two young ones if they be big, or if they be little some three or foure, other fiue or sixe, a few ten, none vsually aboue twenty, but fish as experience teacheth, euery day bring forth hundreds at one time, *in the great and wide Sea* (saith our [m] Prophet) *there be things creeping innumerable, both small and great beasts.*

k *Psal.* 50. 10.

l *Gen.* 48. 16.

m *Psal.* 104. 25.

Let vs ascend, and *consider the heauens*, and there we shall finde that the starres are for number infinite: n *Looke vp into heauen* (said the Lord to father *Abraham*) *and tell the starres if thou canst*. And Genes. 22. 17. *I will multiply thy seede as the starres of heauen*, that is, exceedingly, greatly, infinitely: so the number of starres is often vsed in holy Bible for a boundlesse number, as o *the Lord thy God hath made thee as the starres of heauen in multitude*, and Nehemiah 9. 23. *thou didst multiply their children like the starres of heauen*, and Nahum 3. 16. *thou hast encreased thy marchants aboue the starres of heauen*, and whatsoeuer Astrologers affirme to the contrary, the Text is plaine, that *the starres of heauen cannot be numbred, nor the sand of the sea measured*, Ierem. 33. 22.

So the glorious Angels aboue the heauens are numberlesse, we read Matth. 26. 53. of moe then twelue legions of Angels, and Dan. 7. 10. that thousand thousands ministers vnto God, and that p ten thousand thousands stand before him: and q *Aquinas* auoweth out of *Dionysius*, that the number of Angels exceedeth all the materiall things created in the world: his reason I confesse seemeth vnreasonable, *the things which are more perfect, must (in the manner they may) exceede the more imperfect, to wit, either in magnitude or multitude*: but this *to wit* (as one r notes) is without wit, for that as *Durandus* obiects there should consequently bee many Gods, which is against faith: and many sunnes, which is against philosophy: yea, more precious stones then other against experience. Yet I thinke with s *Hierome* that t *Daniel*, and S. u *Iohn* when they define some determinate number of Angels, accommodate themselues to that ordinary phrase of one certaine number for some very great vnknowen number: and therefore x *Iob* saith, *Is there any number in his armies?* as who would say they be innumerable, to wit vnto vs men, not vnto God or in themselues, as y *Gregory* the great acutely, *Supernorum ciuium numerus infinitus & definitus exprimitur*,

n *Gen.* 15. 5.

o *Deut.* 10. 22.

p See *Benedictus Pererius in loc.*

q *Part. quæst.* 50. *art.* 3.

r *Salkeld* tract of Angels. c. 4.

s *In Dan.* 7.

t *Vbi sup.*

u *Apoc.* 5. 11.

x *Iob* 25. 3.

y *Moral. lib.* 17. *cap.* 7. *in verba Iob. vbi supra.*

primitur: vt qui [z] *Deo eſt numerabilis, eſſe hominibus innumerabilis demonſtretur.* If then a Kings dignity conſiſt in the [a] multitude of his ſubiects, and a fathers honour in the multitude of his children, how wonderfull and *excellent is Gods name in all the world*, as hauing ſo many ſeruants and ſonnes as there be beaſts of the field, fowles of the aire, fiſh in the ſea, hoſts of his creatures in heauen and earth: theſe multitudes of creatures euidently ſhew the moſt infinite perfections of the creatour, for ſeeing hee would bee knowen of man by the workes of his hands, and no one kinde of mettall or mould, plant or tree, beaſt or bird could aptly repreſent his incomprehenſible greatneſſe and goodneſſe, it was neceſſary that he ſhould multiply the creatures, imparting ſome thing of his excellency to euery thing, that as wee may know the true value of a double ducket, or of ſome other great peece of golde, by diuers little peeces of ſiluer and braſſe coyne: ſo we might ſee (ſaith [b] *Paul*) *his eternall power and God-head in the creation of the world, being conſidered in his workes.*

Conſider then ô my ſoule *the heauens, euen the workes of his fingers, the moone and the ſtarres which he hath ordained.* Conſider *what man is, and the ſonne of man*, how the Lord is *mindfull of him, and viſiteth him, and crowneth him with glory and worſhip.* Conſider *all ſheepe and oxen, and the beaſts of the field, fowles and fiſhes, and whatſoeuer walketh thorow the paths of the ſeas.* Euery day (but on the Sabboth eſpecially, being primarily hallowed for the [c] ſame purpoſe) conſider how *excellent God is* in the creation of the world: and wheras the creatures are [d] ſtumbling blockes vnto the ſoules of fooles, and a ſnare to the feet of vnwiſe, make them a ladder whereby thou mayſt aſcend to the Creator, and haue thy conuerſation in heauen. If thou ſeeſt a bag of ſiluer, or a wedge of golde, thinke on Chriſts holy bloud, of [e] greater value then either golde, or ſiluer, or any precious ſtone, ſhed for thy ſake, for thy ſin, if thou forſake theſe things of

z For he that can tell the number of the ſtars, and call them all by their names Pſal. 147. 4 is able likewiſe to tell the number and names of his Angels.

a *Prou.* 14. 28.

b *Rom.* 1. 20.

c *Gen.* 2. 3. *Exod* 20. 11.

d *Wiſd.* 14. 10.

e 1. *Pet.* 1. 18. 19.

the world and follow him. If walking abroad in thy ground thou bleſſe God for bleſſing thee with a faire lot and goodly poſſeſſions heere, remember that inheritance which is [f] immortall, and [g] cannot bee ſhaken. If thou thinke on the kingdomes of this world, remember, if thou truely beleeue, that thine is the kingdom of heauen, as being prepared for thee by God the Father, and purchaſed for thee by God the Sonne, and aſſured to thee by God the holy Ghoſt.

f 1. *Pet.* 1. 4.
g *Heb.* 12. 28.

3. The variety of the creatures is yet more wonderfull and *excellent*, for it is not hard with one & the ſame ſeale to make diuers like formes and impreſſions, or with one and the ſame ſtamp to print diuerſe like letters, but with one and the ſame molde infinitely to vary the figures impreſſed (as Almighty God did in the creation of all things) is a work moſt abſolutely diuine and admirable. For as there be diuers kindes of creatures, euen ſo the creatures of the ſame kinde are diuers, differing in faſhion and outward forme ſo much, as that among ſo many thouſand of pebbles vpon the ſea banck it is impoſſible to finde two ſtones in all things alike, or among many heards of cattle, two goats, or two horſes, or two hogges in all like, or in a whole market (though *enumeno non eſt ſimilimo* runne for a prouerbe) two egges in all alike, or among an innumerable hoſt of men two ſo like, but that you may know them each from other, if not by complexion and ſtature, yet by voyce, gate, geſture, looke, yea by writing of one ſhort line.

h 1. *Cor.* 15. 41.

Concerning the glorious lights of heauen, [h] *Paul* ſaith expreſſely, that *there is another glorie of the ſunne, and another glory of the moone, and another glory of the ſtarres, and that one ſtarre differeth from another in glory.* So the bleſſed Angels, albeit they bee moe then twelue Legions, an Army which is beyond number, yet [i] *Aquinas* affirmes that all of them are differing one from another *non ſolùm individuali numero, ſed etiam ſpecifica forma*: for (ſaith

i *Part.* 1. *quæſt.* 50. *art.* 4.

(saith he) there bee diuers orders of Angels, and diuers degrees of the same order, *primi, medij, vltimi*.

Consider then, ô my soule, Gods excellency, shining in this infinite variety thoroughout the whole world, say with [k] *Paul, O the deepnesse of the riches of the wisdome and knowledge of God,* [l] *in whom are hid all the treasures of wisdome and knowledge*: and sing with our Prophet, *O Lord our Gouernour, how wonderfull is thy name in all the earth?* and then how sweet and amiable in heauen, where thou art to thy Saints *all in all things*. 1. Cor. 15. 28.

4. Touching the creatures vertue, when Almighty God had viewed all the workes of his hands, hee gaue this censure, that they were *good, yea very good*, Gen. 1. at the last verse: The Lord is wonderfull in the greatest, and no lesse wonderfull euen in the least of all his creatures, [m] *Ita magnus in operibus magnis, vt minor non sit in minimis*. To beginne with the sea, nature (quoth [n] *Plinie*) which is wonderfull in all things, is most wonderfully wonderfull in the sea: they that goe downe to the sea in ships, and occupy their businesse in great waters, behold (saith our [o] Prophet) the workes of the Lord, and his wonders in the deepe, *For at his word the stormy winde ariseth, and lifteth vp the waues thereof, they be carried vp to heauen, and downe againe to the deep, they reele to and fro staggering as a drunken man, and are at their wits end*: for the flowing and ebbing of some part of the sea so farre surpasseth all humane reason and vnderstanding, that it made that great Philosopher [p] *Aristotle* to drowne himselfe in the waues, saying, *Quoniam ego non possum capere te, tu capies me*. The sea called [q] *Mare Herbidum* is exceeding strange, for if the stalkes of those weedes grow, they must be of an infinite length, if they doe not grow, how then haue they continued in one place so many hundred yeeres? Euery sea-fish hath his vertue, the *Sword-fish* is a Souldier: the [r] *Polypus* a Politician, the little [s] *Vrchin* an Astrologer in foretelling tem-

k *Rom.* 11. 33.

l *Coloss.* 2. 3.

m *Aug. contra Faust. Man. lib.* 21. *cap.* 5.

n *Proem. lib.* 32. *nat. hist.*

o *Psalm.* 107. 23.

p *Iustin martyr. orat. ad Gentes. Naz. orat* 47. *Cælius Rhod. lib.* 29. *cap.* 8.

q *Pet. martyr. de orbe noua decad* 3. *cap.* 5.

r *Ambros. Hexam. l.* 5. *c.* 8.

s *Ambros. vbi sup. cap.* 9.

pests, and the *Crab* a very Conny-catcher in gaining her prey. All of them, as S. *Ambrose* telleth vs, are [t] *Thalassometræ* more strange then *Geometræ*, measuring out their peculiar habitations in the pathes of the seas, and containing themselues alway within the same.

But among all the wonders of the deepe, giue mee leaue to recommend vnto your consideration especially two, namely the great *Leuiathan*, and the little *Remora*: the *Leuiathan* is described by *Iob* in his 41. chap. *The Maiesty of his scales is like strong shields, and are sure sealed, one is set to another that no winde can come betweene them, his neezings make the light to shine, and his eyes are like the eye-lids of the morning, out of his mouth goe lamps, and sparkes of fire leape out, smoke commeth out of his nostrils as out of a boyling pot or caldron*, &c. And in conclusion he saith, *in earth there is no creature like him, he beholdeth all high things, and is a King ouer all the children of pride.* Now for the *Remora* which is but halfe a foot long, [u] *Plinie* reports, and produceth heereof examples also, that it is able to stay the greatest ship vnder saile, when as the windes are roaring, and the waues raging, *hæc tantilla* (saith he) *satis est contra tot impetus vt vetet ire nauigia.* Let vs land, and we shall finde on earth euen the worst of all the creatures to be very good for some purposes according to their kindes, as [x] S. *Ambrose* pithily, *alia esui, alia aliq; nascuntur vsui*: the ground neither breedes nor beares any thing, but it is good for meat or medicine to man or beast, or both. [y] *Æneas Siluius* vsed to say, that there is no booke so weakly written, but that it containeth one thing or other which is profitable. The whole world is a great booke *in folio*, and all the creatures are characters, and out of the least of these letters it is easie to spell, as it were, *Gods excellent name.* Whole volumes are written of the vertues of the Loadstone, [z] *How great a matter a little fire kindleth?* [a] *The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth, and whither it goeth.*

t *Vbi sup. cap. 10.*

u *Nat. hist. lib. 32. cap. 1.*

x *Hexam. lib. 3. cap. 9.*

y *Lib. de mundo vniuerso.*

z *Iam. 3. 5.*

a *Iob. 3. 8.*

goeth. It is so boisterous and violent, that it rootes vp tall trees, and throwes downe strong towers, and (as I haue read in [b] bookes, and heard of [c] trauellers) able to remooue mountaines: for in the territories of *Bierne* a village called *Hiborne*, by reason of an earth-quake about the yeere 1583. was ouerwhelmed and couered with earth so deepe, that at this day, the ground vnder which it lieth hidden, is tilled and sowen with corne, *Seges est vbi Troia fuit*, and this earth came from an high mountaine distant from the said village aboue an English mile, rowling ouer a valley of that breadth, and neuer stayed till it met with this obstacle, where it wrought so strange an effect.

The vertues of hearbes and flowers are so soueraigne, that the herball affords a medicine for euery kinde of malady that infesteth our bodies, euery plant and tree hath his seuerall excellency, [d] The oliue-tree hath his fatnesse, the figge-tree his sweetnesse, the cedar his tallnesse, the oake his firmnesse, and the vine his fruitfulnesse. If I would speake of beasts and birds, I neede not tell you that the least of them, and most imperfect is excellent. The flies soule (saith [e] *Augustin*) doth excell the glorious sunnes body, the teeth of the moth are so wonderfull as the tuskes of the Boare, the thighs of the slender Gnat not in feriour in their frame to the thighes of the huge Elephant, the wings of the Butterflie may compare, for exquisite forme, with the wings of the Griffon or Eagle. [f] *Salomon* telleth vs that foure small things in earth are full of wisdome, *The Pismires a people not strong, yet prepare they their meat in summer: the Coneyes a people not mighty, yet make they their houses in the rocke: the Grashopper hath no King, yet goe they foorth all by bands: the Spider taketh hold with her hands, and is in Kings palaces.* And so the diligent and witty [g] Bee proues himselfe a great Architect in building his chambers high and low so cunningly: The [h] Flea seemeth a kinde of Physician vnto other, by letting blood in the spring,

b *Bellar. de ascensione mentis ad Deum per scalas creat. grad. 2 cap. 4.*
c *Ex ore Isaaci Casauboni.*
d *Iudg. 9. 9.*
e *Lib. de duabus animabus contra Manich. cap. 4.*
f *Pron. 30. 24.*
g *Lactantius de falsa sapient. cap. 10.*
h *Calius Calcagninus in Encomio Pulicis.*

spring, the[i] Goats in eating ditany, the Deere in eating iuie, Physicians vnto themselues: so the Mouse in forsaking a ruinous house ready to fall, seemeth a kinde of Wizard or Prophet: so the Hound in following the Hare seemeth a kinde of Logician, for when hee commeth vnto a way that is parted into three pathes, hee doth as it were Syllogistically thus argue with himselfe (saith[k] *Ambrose*) either the game is gone this way, or that way, or else in the middle way: but neither this way, nor that, *ergo* doubtlesse in the middle path. [l] S^t. *Basil* to conuince the boasting of *Eunomius* the Hereticke, who vaunted that he knew God and his Diuinity, bids him, if he can, answer these demands concerning the poore Emmet, a contemptible beast, as being little in body, base in substance.

1. Whether it breatheth or no? 2. If those little corps be vpheld with bones? 3. If those small members be linked with sinewes, or chained with strings? 4. If those sinewes bee fortified with muscels? 5. Whether downe the backe nature extendeth a chaine pliable to turning or bending? 6. Whether thorow the chaine passeth a white marrow? 7. Whether the sinowy membranes impell the rest of the body? 8. Whether it hath a liuer or no? 9. Whether in the liuer a receptacle of choller? 10. Whether an heart? 11. Whether kidneyes? 12. Whether arteries? 13. Whether veins? 14. Whether skinnes? 15. Whether a trauerse or midriffe? 16. Whether is it bare or hairy? 17. Whether single or clouen footed? 18. How long liueth it? 19. After what manner is it begotten? 20. How long dwelleth it in the wombe? 21. Why doe not all creepe, but some flie and some creepe? These questions are mooued by *Basil* touching the small Emmets body, but ten times more (saith[m] one) might be demanded about the sensitiue soule, O Lord our Gouernour, how superexcellent is thy glory aboue the heauens, if thy name bee thus excellent in the meanest of thy creatures creeping vpon earth?

Who

i *Ælian de varia hist lib. 1.*

k *Hexam. lib. 6. cap. 4.*

l *Epist. 168. quæ est ad Eunomium. Tom 2. fol. 121.*

m *Wright* passions of the minde, lib. 6. pag. 311.

Who can admire ſufficiently the *Sympathies* and *Antipathies* of the creatures,[n] as the mortall hatred between the Horſe and the Beare, the Swan and Eagle, the leſſer birds and Owle, Mullet and Pike, Conger and Lamprey. Who can any way diuine why there ſhould bee ſuch irreconciliable warres among the ſenſeleſſe creatures, as betweene the Oake and Oliue, Vine and Coleworth, againe, betweene the Coleworth and wilde Margeram, as alſo betweene Hemlocke and Wine, for *Hemlocke is ſayd to be poyſon vnto men, and Wine poyſon vnto Hemlocke:* or what reaſon can be rendred of the mutuall agreement *inter Lilium & Allium*, betweene Lillies and Garlicke: or why ſome trees are ſo coupled in a kinde of marriage, that if the male bee not planted in a neere place, the female will euer be barren. [o] *O Lord how manifold are thy workes, in wiſdome haſt thou made them all, the earth is full of thy riches.*

I haue ſayd nothing yet of man, by whoſe wit and induſtry the moſt excellent Arts and noble Sciences haue beene inuented, aſwell Theoricall as Practicall: Arts Theoricall, are either reall or rationall, among the reals, how wonderfull are the Mathematikes, as *Aſtronomy, Arithmeticke, Geometry: Muſicke* is the meaneſt, and yet ſix notes curiouſly varied, make an hundred kindes of heauenly ſounds that rauiſh hardeſt mindes.

[p] *And with diuiſion of a choyce deuiſe,*
The hearers ſoule out of his eares entice.

We read in holy [q] Bible, that *Saul* afflicted with an euill ſpirit, was exceedingly comforted by *Dauids* playing on his harpe, for ſo the Text. *When the malignant ſpirit came vpon Saul, Dauid tooke an harp, and played with his hand, and Saul was refreſhed and eaſed, for the euill ſpirit departed from him.* [r] *Pythagoras* once chanced to fall into drunkards company, where a Muſician ruled their laſciuious banquet: hee preſently commanded him to change his harmony, and to ſing a *Dorion* or graue ſong, & ſo with this manner of melody brought them againe

n *Vide fra. Caſtorium & freigium lib. de ſympat. & antipat.*

o *Pſal.* 104. 24

p Du Bartas 2. day 1. week.

q 1. *Sam.* 16. 23

r *Baſil. hom. de legendis lib. gentilium.*

gaine to sobriety. S^t. [r] *Basil* reports of *Timotheus*, that with one kinde of harmony hee made *Alexander* to rise from his friends in the middest of a feast, and to call in a fury for armes, and instantly changing his note, with another kinde of melody hee did appease him, and restore him againe quiet vnto his guests: musicke is so powerfull in mouing passion and compassion, that the beggers in [t] Germany demand their almes with a song, according to the prouerb in Italy.

Thus goe a begging,
The Spaniards cursing,
The French weeping,
The Germanes singing.

And in some places of England passionate women (heereby thinking to stirre vp in the passengers a great deale of pity) vse to sing at the prisons iron grates and gates. It seemeth incredible that the biting of the venomous *Tarantula* should easily be cured by musicke, yet [u] *Alexander ab Alexandro* doth affirme, that as hee and others of his company trauelled thorough [x] *Apulia* in the heat of summer, and heard Musicians playing vpon diuers instruments in euery village, they enquired the reason, and vnderstood that they were such as cured the *Tarantuli*; whereupon he and the rest being desirous to see this experiment, dismounted from their horses, and went into an house where one was to bee cured, whom they found not onely speechlesse, but also senselesse in appearance; and yet neuertheless after that the sweete instruments had sounded a while, hee beganne first to moue his hands, and then his legges, in measure, according to the stroake of the musick, and at length rose vp and danced with a good grace, and when the Musicians ceased to play (as of purpose they did, to shew vnto the beholders the strange nature of that disease) the sicke man fell downe againe as though hee had beene dead, and when they returned to their instruments and played againe, he foorthwith arose and danced, as before,

[r] *Vbi sup.*

[t] *Wright* passions of the minde lib. 5. pag. 167.

[u] *Genial. dierum lib* 2 *ca.* 17

[x] In the kingdome of Naples in Italy.

fore, vntill at length all the poyson wherewith hee was infected, was dissipated and dissolued, and he returned to his senses, and recouered perfect health, and the said Author further testifies, that if there bee any bitten or venomed, and not fully cured, hee can neuer forbeare to dance whensoeuer he heareth any musicke. To conclude this point, there is such a proportionate sympathy betweene the minde and musicke, such a secret familiarity (saith [y] *Augustine*) that all our affections are diuersly mooued according to the diuers kindes of harmony.

[y] *Confess. lib. 10. cap. 33.*

Among the rationall Arts are not *Logicke* and *Rhetoricke* admirably powerfull, as being able to make *quidlibet ex quolibet*, euery thing of any thing, stealing away the hearts of men, as [z] *Absolon* did in Israel, and carrying them vp and downe the countrey like pitchers by the eares, as [a] *Socrates* did *Alcibiades*. Among the practicall arts actiue, doubtlesse are the best, as accurate skill in *Ethickes*, *Oeconomickes*, and the *Politickes*: yet the factiue sciences haue their excellencies, specially painting and nauigation, in which, Art seemeth a good deale to contend with Nature: for the curious [b] Painter putteth a kind of life into the dead and senseless creatures, and the cuuning Mariner maketh a very blocke, a woodden horse to walke with oares as vpon feet, and to flie with sailes, as vpon wings, [c] *Non solum remis quasi pedibus currere, sed etiam velis quasi alis volare docuit.*

[z] *2 Sam. 15. 6.*

[a] *Plutarch in vita Alcibiad.*

[b] *See Plin. nat. hist. lib. 35. cap. 9. 10. 11.*

[c] *Bellar. de ascen. mentis ad Deum grad. 8 cap. 5.*

Consider then O my soule how powerfull and wonderfull almighty God is euery where, [d] who (Lord) among the gods is like to thee, so glorious in holines, so fearefull in praise, so puissant in doing wonders, *qui solus facit mirabilia magna*, saith our [e] Prophet, which onely doth great wonders, as being absolute Lord of al things at all times; in all places; for whatsoeuer vertue the creatures haue, commeth all from aboue, descending from the Father of lights, of whom is euery good and perfect gift, and the creatures hold those vertues at the will of the Creator only, who can at his bare word turne them

[d] *Exod. 15. 11.*

[e] *Psal. 136. 4.*

them all vpside downe, making *the* f *mountaines to skip like rammes, and the little hils like young sheepe, conuerting the hard rocke into a standing water, and the flint stone into a springing well.*

f Psa.114.4.8.

Let vs then g first and principally seeke the kingdome of God, let vs h hunger and thirst after his righteosnes, i like as the Hart desires the water-brookes, euen so let our soule long after him. All of vs are desirous of good things, affecting a good house, good horse, good cattle, good land, good corne. Let vs then earnestly k seeke the Lord while hee may be found, in whom is all good, as being to such as loue his comming all in all things.

g Matth.6.33.
h Matth.5.6.
i Psal.42.1.
k Esay.55.6.

I am in the 5. place to treat of the creatures beauty, concerning which our Prophet saith in the 92. Psalme, verse 4. *Thou Lord hast made me glad through thy workes, and I will reioyce in giuing praise for the operations of thy hands.* And surely if euery good thing be beautifull, euery creature beeing good hath his beauty. l Three things are comely saith *Salomon* in their going, *a Lion which is strong among beasts, a lusty grey hound, and a goate.* The beauties of a well dressed Garden, of a greene medow, pleasant wood, calme Sea, serene ayre, cleere fountaines are wonderfull. The beauties of trees adorned in the Spring with blossomes, in Autumne laden with fruites are wonderfull. The beauties of the Sunne and Moone and Starres are wonderfull. The beauties of Men and Women are wonderfull: the sons of God saw that the daughters of men were faire, *Gen.* 6. 2. so faire, that m *many haue perished by the beauty of women*, as *Dauid, Salomon, Sampson*, and infinite other.

l Pron.30.9.
m Ecclesiastic. 9.8.

Consider then O my soule how wonderfull and excellent almighty God is in beauty, from whom all these beauties are deriued. Vaine men ignorant of God imagined the fire, or the winde, or the swift ayre, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world and Gods: but

saith

saith the [n] wiseman, *Though they had such pleasure in their beauty that they thought them gods, yet should they haue knowne how much more excellent he is that made them; for the first author of beauty created them all.* If his *name* bee thus *excellent in the world*, where we see him onely but in a [o] glasse, to wit, in the glasse of his creatures, and in the glasse of his Scriptures: then how super-excellent will his beauty seeme when as wee shall enioy his presence face to face, beholding him in his Angels, in his Saints, in his Sonne, in himselfe? When wee shall in his kingdome sit with him at his table, we shall aboundantly be [p] satisfied with the fulnesse of his house, and filled with the riuers of his pleasures. How beautifull and amiable shall our dwelling be vpon Gods holy mountaine, where the firmament wee now behold adorned with Sunne and Moone, and starres shining more gloriously then all the precious stones in the world, shal be nothing else but the nether side of the pauement of our pallace.

Out of the mouth of very babes and sucklings:] These words as [q] some thinke containe an obiection, If *Gods excellent name fill the whole world*, and if his *glory be set aboue the heauens*, how commeth it to passe that all men acknowledge it not? Answer is made that the Lord wil not be praised by the proud who presume too much vpon their owne strength and vertue, but *by the mouth of very babes and sucklings*, euen such as are become [r] little children, and as it were [s] fooles for Christs sake, the humble and meeke, according to that of Christ, Math. 11.25. *I giue thee thankes O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes.* And Matth. 21.16. *Haue ye neuer read, out of the mouths of babes and sucklings thou hast perfited praise?* Where [t] Diuines obserue that by *babes* is meant such as in the worlds eye seeme base, such humble confessors as the worldly wise repute children and fooles: for by the preaching of silly Fishermen, almighty God did *still the enemy*

n *Wisd.* 13.3.

o 1 *Cor.*13.12.

p *Psal.*36.8.

q *Bellarm.*

r *Mat.*18.3.
s 1 *Cor.*14.10.

t *Hilarius. Aretius, idem Mollerus. Strigelius. Tilman in loc.*

enemy and auenger[u], that is, [x] hee confounded the wisdome of the profound Philosophers and great disputers of the world, he set them all at a *non plus*, so that their vnderstanding was hid, Esay 29.14. and while they professed themselues to be wise they became fooles, Rom. 1.22. so simple [y] women, and vnlearned [z] striplings in the dayes of Queene *Marie* did still the persecuting enemy, that is stop his mouth in such sort, that hee had nothing many times to say, but *away with the hereticke, a fagot for the hereticke, knocking them downe with axes of condemnatory sentences.* [a] *Eusebius* telleth a strange story how an idiot, that is, a man of small witte, and lesse knowledge disputing with a subtle Philosopher, an egregious enemie to Christ and his faith, in fine brought him to such a poynt, that hee could not chuse, but acknowledge the power of God in his words, and to giue place to truth: a great many iudicious Bishops affected this victory before, but none could effect it, vntill it pleased the Lord out of the mouth of a *very babe to perfect his praise.*

[b] Other Doctors expound the words of Christ, vrged out of this text of *babes* in yeeres, and so Christ [c] elsewhere saith in the like sense, *I tell you, that if these should hold their peace, the stones would crie*: for when ordinary meanes are wanting, hee can by miracles extraordinary perfect his praise. So some Diuines vnderstand this verse,

[d] *Infantum, res mira, tuum sermonibus hostem*
Conteris, & linguae simplicis arte necas.

Or as *Theodore Beza*,

——qui matrum ex vbere pendent,
Elingues pueri (dictu mirabile) vires
Immensas, numenq; tuum muto ore fatentur.

[e] As if the Prophet should haue said, the Lord needs not eloquent tongues of exquisite Rhetoricians to set forth his power & prouidence in the world, because the mouthes of very babes and sucklings are sufficient to make

u *Bellarm.*
x *1 Cor.1.19.*
y *Fox Martyr. fol.1734.1858. 1859.*
z *Fol.1474. 1735.*
a Church hom. for Whitsun. part.1.
b *Chrysost. Theophylact. Euthym. Maldonat. in Matth.21.16.*
c *Luk.19.40.*
d *Eobanus Hessus.*
e *Calvin.*

make perfect his praise. For *the* [f] *sucking of babes,* [g] *and speaking of infants,* are both euident demonstrations of *his strength and excellent name.* For who taught the babe to sucke, or the dumbe to speake, but hee which is *the Lord our Gouernour:* beside these two pregnant instances, [h] all things in gouernment of children are full of wonder, especially their bad parents indulgent care to nourish them, and affectionate loue to humour them; for albeit their cryings are troublesome in the night, and their vncleanelinesse loathsome in the day, yet parents are content to suffer all that, and with a kinde of pleasure to serue them in the lowest office. The which occasioned our blessed Sauiour to say, Matth. 7, 11. *If ye which are euill, affoord your children good gifts, how much more shall your father in heauen giue good things to them that aske him?*

The translation of *Abenezra, initium feci sti,* cannot be so good as that of Christ, Matth. 21. 16. *perfeci sti:* for (as [i] *Martine Bucer* well obserues) Almighty God begins his power & prouidence towards infants in their mothers wombe before they be striplings or sucklings in the world: he (saith our [b] Prophet elsewhere) *Beholds their substance, yet being imperfect, and all their members are written in his booke, which day by day were fashioned, when as yet there was none of them. O Lord my raines are thine, my bones are not hid from thee, thou hast couered mee in my mothers wombe, though I be made secretly, yet fearefully, and wonderfully maruellous are thy workes, ô Lord our Gouernour,* in the curious framing of children vnborne, but when once they be brought foorth into the world, and beginne to sucke and speake, thou doest [l] *establish and confirme thy strong praise by their mouth, vnto the confusion of the enemy and auenger.*

The Diuell in the iudgement of S. [m] *Hierom* is this *enemy and auenger: enemy* in enticing men to sinne, and then *auenger* in playing the hang-man and executioner, in the punishing of sin. [n] Other happily better expound

f *Kimch.*
g *Abenezra.*
h *Bucer.*
i *In loc.*
k *Psal.* 139. 15
l Vulgar latin *perfeci sti.* Bucer *confirmasti.* Munster *fundasti, id est, stabilem declarasti.* *Rob. Stephan. & Agellius.*
m *In loc. idem Athanasius & Hesychius apud Agellium in loc. & Iacob. de Valentia in loc.*
n *Bucer. Stuchius.*

this of Atheists, impudently denying Gods high and holy prouidence, who say that Gods excellent name gouernes not the whole world, and that the heauens are not the workes of his fingers. These wretches are called enemies to God, as fighting against his power and praise, like the Giants in olde time.

Qui manibus magnis rescindere cœlum
Aggressi, superiq; Iouem detrudere regnis.

o *Ro. Stephan. Agellius in loc.* And they be called *auengers*, o in that they persecute
p *Psal.* 44. 15. the friends of God, according to that of our p Prophet, thou makest vs to bee a by-word among the heathen, and that the people shake their heads, my confusion is daily before me, and the shame of my face hath couered me, for the voice of the slanderer and blasphemer, *for the enemie & auenger.* Or termed *auengers*,
q *Bucer. Rob. Stephan. Wilcox.* as reuenging their owne quarrell, and not leauing vengeance to the Lord, to whom alone it belongeth, Rom. 12. 19. hee that will out of a reuengefull humour recompence to his neighbor euill for euill, and not giue place to wrath is an enemy to God, as breaking into Gods office, who
r *Deut.* 32. 35. *Heb.* 10. 30. saith in his word, r *vengeance is mine, and I will repay saith the Lord.* Atheists and Heathens acknowledging no God, or else conceiuing if there be a God, that he cares not for the things of this world, reuenge their owne cause: but Christians (who sing, *O Lord our Gouernour, how excellent is thy name in all the world*) must
s *Rom.* 12. 22. s ouercome euill with goodnesse, and so much as in them is, haue peace with all men. See Epist. 3. Sund. after Epiphany.

Babes and *Sucklings* abundantly confound *auengers*, by their humblenesse and harmelesnesse: for they being iniured, take not any reuenge, but onely make complaint either to their father or mother: heereby
t 1 *Pet.* 3. 9. teaching other of greater yeeres not to render t euill for euill, or rebuke for rebuke; but that wee should onely make our cause knowen vnto God our father in heauen, and the Church our mother on earth: according to this
u 1 *Cor.* 14. 20. sense u S. *Paul* exhorteth vs to bee like children, not in vnderstanding,

vnderstanding, but as concerning maliciousnesse like to little children, *innocentia & ignoscentia*, being neither *enemies* in doing other wrong, nor *auengers* in requiting wrong done to themselues. See Gospell on *Michaelmas* day.

For I will consider the heauens] or as [x] other translations, according the Hebrew, *thy heauens*, as hauing his [y] seat, and as manifesting himselfe to blessed soules and Angels [z] in heauen, and to vs men in glory from heauen, especially Psal. 19. 1. 1 Thess. 4. 16. [a] or the heauens are his, as being *the workes of his fingers*, created and ordered by him, and in calling them his *workes*, and the workes of *his fingers*, hee doth insinuate [b] that they be noble, curious, and exactly wrought, and therefore [c] when I consider the heauens in order so wonderfull, in trime so beautifull, in time so durable: [d] then ô Lord I am constrained to say, *what is* base, sorry, fraile *man, that thou art mindfull of him, or the sonne of man, that thou visitest him?* [e] it had beene sufficient for thee to shew thy glorious excellency shining in *the heauens, euen in the moone and starres which thou hast ordained*; thou needest not to come so low as man, or his posterity, which is dust and ashes. [f] Heere then obserue two points,

Especially
1. The baseneſse of man, in the clause *what is man?*
2. The dignity of man, in that the Lord is *mindefull of him, and visiteth him*, making him onely *lower then Angels, and Lord ouer all the rest of his Creatures.*

Concerning the former, in this sense the word *Man* is often vsed elsewhere, for so S. *Paul* Rom. 9 20 *But, ô man, what art thou, who pleadest against God?* as if hee should haue sayd (as *Cyprian* once to *Demetrian*) *vt Deum cognoscere possis, teipsum ante cognosce.* consider how base thy selfe art in respect of God, *as clay in the hand of the potter*: and then I thinke thou wilt not enter into

x *Munster. Vatablus.* Vulgar Latine and our latter transl in English.
y *Psal.* 11. 4.
z *Matt.* 18. 10.
a *Bellarmin. Wilcox.*
b *Placidus diguiora quæ propriis manibus artifex operatur, & subtiliora, quæ digitorum distinctione.*
c The aduerb *ki* may be taken for *quando* so well as *quoniam*, *Steuchus in loc.* So our latter translation & the Geneua, *when I consider.*
d *Eucer. Mollerus. Caluin.*
e Geneua glosse.
f *Cassiodorus.*

dispute with thy Creator: so when the men of *Licaonia* would haue worshipped the blessed Apostles for gods, g *Paul* and *Barnabas* answered and said; why doe you these things, *we are euen men, subiect to the like passions that ye be:* So S. *Peter* in the like case to *Cornelius* Acts 10.26. *I my selfe am a man.* So *Dauid* in the very next Psalme at the last verse, Put them O Lord in feare, that the Heathen may know themselues to be *but men.* The word as here, so there is *Enosh*, h signifying a sory and seely man. According to this acception of the worde *Man*, it is reported that *Philip K. of Macedon* commanded his Page to put him in minde euery morning *that he was a man*, that is, (as i *Epictetus* the Philosopher told *Hadrian* the Emperour) *infœlicitatis tabula, calamitatis fabula*, the map of miseries, and as it were the Tale of Troy: that any man is miserable, let it suffice (quoth *Menander*) that he is a man, and k *Seneca* to the same purpose, *quemcunque miserum videris, hominem scias:* and therefore the l first voyce that is vttered by the new borne infant is crying, hereby Prophecying that hee is come into a world full of care and calamities. m *Homo dolens quod homo sit, erubescens quod nudus sit, plorans quod natus sit, murmurans quod sit corpore fragili mente sterili:* *Zoroastes* onely laughed at his birth, and yet hee found matter enough of sorrow both at his death, and in his whole life. To speake more distinctly, man is called earth in one verse thrice, Ierem. 22.29. *O earth, earth, earth, heare the worde of the Lord*, that is, as o *Bernard* and other haue construed it,

Earth by { Procreation. Sustentation. Corruption.

Earth by procreation, for the first man is called *Adam*, p that is, red earth, *of the dust of the ground made he man*, Gen. 2.7. and the Patriarch *Abraham* acknowledging the basenes of his beginning said vnto the Lord, *I am but dust and ashes*, Gen. 18.27. Now God made this

g *Acts* 14.15.

h *Vide Lorin in Act.* 10. *Bucer. Musculus. Calvin, in loc.*

i *Altercat. Hadriani & Epicteti.*

k *In Herc: furēt.*

l *Cyprian ser: de bono patientiæ, idem Plato in Axiocho & Augustin: ser: 31 ad fratres in eremo.*

m *Bernard de consideratione lib 2. cap. 9.*

n *Promptuarium Ion: part: 1. pag. 12.*

o *Cap. 3. meditat.*

p *Iosephus antiquit. lib 1. c. 2*

this earth of which hee made man of nothing, according to the text, *In the beginning God created the Heauen, and the Earth,* [q] he made not this heauen and earth of another heauen and earth, but hee *Created* both, as hauing nothing but nothing wherewith, and whereby to build this goodly frame: and ſo conſequently proud man in reſpect of his materials is brought vnto nothing, as our Prophet in [r] another place, *man is like a thing of nought.* and S. *Paul* Galat. 6. 3. *If any man ſeeme to himſelfe that he is ſomething, when he is nothing, hee deceiueth himſelfe in his imagination.*

Adam begat *Caine* and *Abell*, Gen. 4 *Cain* ſignifieth poſſeſſion, *Abel* [ſ] mourning, or [t] vanity, to teach vs [u] that the poſſeſſions of men are vexation and vanity, yea vanity of vanities, and extreame vanity, Eccleſ. 1. 2. and as *Adam* begate ſonnes like to himſelfe, ſo his ſons alſo ſonnes like to themſelues, of a [x] loathſome excrement, carried in thoſe members of the body which are [y] leſſe honourable, [z] couered and made fearefully, brought forth into the world with intolerable paine, ſo vile, ſo foule, [a] *vt puer natus occiſo magis quam nato ſimilis videatur.* I ſpare to ſpeake what I haue read, and euery wife eſpecially midwife knoweth, onely giue me leaue to cry out with our Prophet, *What is man?*

2 Man is earth, in reſpect of ſuſtentation, and that *ratione victus & veſtitus*, in regard of aliment and indument, meat and apparell. It is truly ſaid by the Philoſophers, *ex quibus conſtamus, ex iiſdem nutrimur, elementa ſunt alimenta, vbi incipimus accipimus.* All meates for our bodies in health, all medicines for the ſame being ſicke are earth and earthly. We feed on the things of earth, and walke on earth, and ſleepe on earth. As for apparell and ornament, wee borrow wool of the ſheep, hayre of the Cammell, ſilke of the worme, muſk of the mountaine Cat, furres of the beaſts, and feathers of the foules, like vnto *Æſops* Crow, hauing ſome plume from euery bird, ſomething from euery Crea-

q *See Bellar. de aſcenſione mentis ad deum grad. 1. cap. 3.*

r *Pſal. 144. 4.*

ſ *Ioſephus vbi ſup. cap. 3.*
t *Calu. in Gen. 4*
u *Iſidorus Hiſpalenſis.*
x *Leuit. 15. 24 Eſay 64. 6.*
y *1 Cor. 12. 23.*
z *Pſ. 139. 12. 13.*
a *Plutarch. com. de amore prolis.*

ture, flowers are richly decked, plants with an infinite variety of coloured leaues adorned, beasts with houes and hornes and other goodly weapons are well armed: fishes with handsome scales are comely [b] couered: [c] only man, vnhappy base man is borne to nothing but beggery and rascality, so that wee may still exclaime with our Prophet, *what is man?*

3 As man in respect of his beginning and proceeding is earth, euen so dust and earth in his end; for the Lord himselfe denounced, [d] *out of it wast thou taken, thou art dust, and to dust againe thou shalt returne.* And then he shall be *terra aterendo*, because euery one shall tread on him, a [e] liuing Dog is better then a dead Lion, euery *Therſites* will insult ouer *Hector*, and euery scrub run vpon *Achilles*, euery Child is ready to mangle the strong oake when it is fallen; and he that durst not look *Cæsar* in the face, is now bold to pull him by the beard. Our bodies are not onely houses of clay, *Iob.* 4. 19. but as they be *earthly*, so *tabernacles*, 2. Cor. 5. 1. set vp this day, and happily taken downe the next. And therefore [f] Diuines obserue, that the yeares of men are tearmed in holy Scripture dayes, as *the daies of Noe, the daies of Lot, the daies of Elias*; because they liued but a few daies, as the Patriarke [g] *Iacob*, few and euill haue beene *the daies of my Pilgrimage.* And the *Chronicles* are tearmed by some translators *verba dierum*, as containing diaries of men, who liued not many yeares, but a few daies, for after all their glorious acts, (*occubuit cum patribus*, he slept with his Fathers, and was buried in their Sepulchre) is the conclusion in the storie, the end of some noble King is the end of euery Chapter almost in the *Kings.*

Albeit Time may be diuided into past, present, and future: yet [h] *Plato* the best Diuine among the Philosophers, and [i] *Augustine* the best Philosopher among the Diuines are both of opinion, that there is no Time belonging essentially to our life, but *ipsum nunc*, euen the

b Their houses are so surely seeled, and as it were tiled with scales that no wind can come betweene them. *Iob* 41.7.
c *Plutarch. cõ. de fortuna.*
d *Gen.* 3. 19.
e *Eccles.* 9. 4.
f *Theodorus Bibliander, lib. de ratione temporũ. Ste Psal.* 90. 14. *Gen.* 5. *vers.* 5. & 11. *Iob.* 42. 17.
g *Gen.* 47. 9.
h *In Timæo.*
i *Confess lib.* 11 *Cap.* 14. 15.

the very now, becauſe the time paſt is certainely gone, and the future time vncertainely to come. And therefore Chriſt inioyned vs to pray, *giue vs this day our daily bread*, not this age, or moneth, or weeke, but onely *this day*, becauſe we may not care for to morrow, *Mat.*6.34. [k] boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring foorth, all fleſh is graſſe, (ſaith [l] *Eſay*,) that is, *aut gramen, aut ſtramen*, graſſe withered or greene: O foole this night thy ſoule may be fetched from thee, and ſo thou ſhalt haue no need of daily bread to morrow. *Ioſia* was a vertuous gouernour, 2 Kings 23 and yet he had but his time, *in temporibus Ioſiæ Amonis filij*, Ieremy 1, 2. *Noe* was an vpright man in his time, Gen. 6. 9. and yet he had but his time, *in the daies of Noe*, 1. Pet. 3. 20. *Herod* was a mighty man, and yet he had but his time, *in the time of Herod King of Iudea*, Luk. 1. 5. And albeit [m] *Daniel* Prophecied of one which ſhould haue a time and a time, and halfe a time: yet as it appeareth in the [n] Reuelation of S. *Iohn*, all is but a time, and that a ſhort time too, for although Antichriſt exalt himſelfe aboue [o] all that is called God, yet he ſhal one day periſh as a [p] man, hee came from earth, and notwithſtanding his double honor, and triple Crown, he muſt againe returne to duſt, and ſee corruption in the graue.

O earth, earth, earth, heare the worde of the Lord, remember what thou waſt, and what thou art, and what thou ſhalt be: thou waſt in thy beginning [q] *ſperma fœtidum*, a wretch, a worme conceiued and borne in ſin: thou art now *faccus ſtercorum*, a ſacke full of durt: and thou ſhalt be *Cibus vermium*, a baite and a banket for the wormes. In thy beginning thou waſt nothing, and now nothing worth, and if thou repent not of thy ſinnes hereafter, in hazard to be worſe then nothing. Conceiued in originall ſinne, now full of actuall ſinne, and if thou continue ſtill in thy wickedneſſe, thou maiſt one day feele the eternall ſmart of ſinne, [r] *Genitus* in

k *Prou.*27.1.

l *Cap.*40.*ver.*6

m *Dan.*7.27. & 12.7.

n *Cap.*10.*v.*6.

o *Theſſal.*2.4.

p *Pſalm.*82.7

q *Bernard. medit. cap.*3.

r *Auguſt. ſolil. cap.*2.

in immunditia, viuens in miſeria, moriturus in anguſtia, begot in vncleannes, liuing in vnhappines, dying in anguiſh and vncomfortableneſſe. Remember O man and the ſonne of man [f] whence thou cameſt & bluſh, where thou art and lament, whither thou muſt and tremble. Bragge not of thy birth, or worth, of any thing thou haſt beene, art, or may bee; for in reſpect of thy baſe, weake, fraile fleſh thou waſt a clod of earth, art a clog of earth, and in fine ſhalt become nothing but a Coffin of earth, vnder the ground. [t] *The graue ſhall be thy houſe, and thou ſhalt make thy bedde in the darke, thou ſhalt ſay to corruption, thou art my Father, and to the worme, thou art my mother and ſiſter.* [u] *Caro reſoluitur in putredinem, putredo in vermem, vermis in puluerem*, our fleſh reſolueth into filthines, and filthineſſe into wormes, and wormes into duſt.

Sic redit in nihilum quod fuit ante nihil.

Let vs oppoſe now mans dignity to his baſeneſſe as an antidote, for albeit man in reſpect of his beginning may be reduced to nothing, yet hee was made by the Lord who created all things, and that after a more noble manner then other things: for 1. when almighty God made light, hee ſaide onely, *let there be light, and there was light*; and when he made herbes, he ſaid only, *let the ground bring foorth the budde of the earth, and the ground inſtantly brought forth the bud of the hearb, he ſpake the word, and it was done, hee commanded and it was Created*, Pſalm. 33. 9. but when he made man, hee breathed as it were himſelfe, as [x] *Albinus* notes, and as [y] *Clemens Alexandrinus* and other Doctors generally, hee held a Counſell in his heauenly Pallace, ſaying to God the ſon and God the holy Ghoſt, *let vs make man.*

[z] *Cumq́, omnia verba*
Conderet, hunc manibus quo plus genitoris haberet
Dignatur formare ſuis.

2 The dignity of mans Creation is much amplified by the circumſtance of time wherein hee was created, and

[f] *Bernard.*

[t] *Iob.* 17. 13. 14

[u] *Claudius vi-exmõtius inſtit. de pœnitent. part.* 2. *cap.* 2.

[x] *Queſtion in Gen.*

[y] *Pædagog. lib. cap.* 3. *idem. Ambroſ. de dignitat. condit. hum. in cap.* 1.

[z] *Proſper lib. de prouident. dei Citant. Magdeburg. cent.* 5. *col.* 24. Hoc homini ſpeciale decus

and that was after all other things were made: now [a] *ſerum concilium, is ſerium,* and vſually the laſt workes of a cunning Artificer are moſt abſolute, and therfore [b] S. *Ambroſe* doth obſerue that God hauing framed man according to his likeneſſe reſted himſelfe and made holy-day: he made birds flying in the aire, fiſh ſwimming in the ſea, wormes creeping on the ground, and yet he did not reſt: he made flowers of the field, which are more beautifull in the ſpring then *Salomon* in all his royalty, but yet he did not reſt; he made the glorious lights of heauen, as the Sunne, and Moone, and Stars, and yet hee did not reſt: but aſſoone as hee had made man, hee reſted and hallowed a Sabboth, as hauing made him for whom all other things are made, [c] *parauit inprimis domum & deinde Dominum*: or hee reſted as hauing now framed one creature, wherein are contained all the perfections of the reſt, in this reſpect aptly termed a little world, an abridgement of the creatures, and an *Index* as it were to Gods great booke *in folio.*

3. Whereas the likeneſſe of God in other creatures (as the [d] Schoole ſpeakes) is found onely *per modum veſtigij*, the likeneſſe of God is in man *per modum Imaginis.* The which (happily leaſt wee ſhould doubt of it) is repeated in one verſe twice, [e] *thus God created the man in his Image, in the Image of God created he him.* The Heauens are called in this hymne, *the workes of his fingers,* and other creatures *the workes of his hands*: but onely Chriſt is properly his *Image*, and only the [f] reaſonable creature faſhioned *according to his Image.*

So likewiſe though man in reſpect of his ſuſtenance may bee tearmed *earth*, yet hath hee *dominion ouer the things vpon earth*, all of them are *put in ſubiection vnder his feet*, and hee may vſe them aſwell for his delight as neceſſity: his Hound may firſt hunt the Bucke, and his Hawke kill the Bird for his [g] recreation, and then hee may feede on both for his ſuſtentation. He may put on [h] apparell not onely for neceſſity, but alſo for comelineſſe,

a *Apuleius floridorum lib. 3. in cui ſu velocior, in conſilio tardior vincit, Cal. Calcagninus in dict. moral.*

b *Hexam. lib. 6 cap. vlt.*

c *Albinus quæ. in Gen.*

c *Aquinas par. 1. queſt. 93. art. 6.*

e *Gen. 1. 27.*

f *See S. Auguſtine de Gen. ad lit. l 6. cap. 12. & Lombard. 2. ſent. diſt. 16.*

g *Deering. left. 2. in Heb.*

h Church hom againſt exceſſe of apparell.

neſſe, according to his quality: as he may ſow his fields for prouiſion of ordinary bread, ſo may hee plant orchards of great delight, and eat the fruit of them, he may vſe wine to glad his heart, and oyle to make him a cheerefull countenance, Pſal. 104. 15.

Laſtly, though man in reſpect of his mortality bee called *earth* and *aſhes*, yet his bleſſed Sauiour ſhall at the laſt day raiſe his [i] vile bodie out of the duſt, and make it like his glorious body: though in this world a little while *lower then Angels*, at the reſurrection of the dead, hee ſhall bee [k] *as the Angels of heauen*: Almighty God is *mindefull of him*, and ſo mindefull as that he *viſited him*, and that not onely by his Prophets and Preachers as it were his Proxies, but in his owne perſon hee became [l] fleſh and dwelt among vs, hee ſo viſited man extreamely ſicke to death, as that hee [m] *redeemed him*, and deliuering him out of the hands of all his enemies, *he crowned him with honour and glory*.

And heere let vs obſerue why the Church alotted this Hymne for this high and holy Feaſt, *God our Gouernor* by Chriſts [n] aſcending vp on high and leading captiuity captiue, *ſet his glorie aboue the heauens*, for Chriſt is the character of his perſon and brightneſſe of his glory, Hebr. 1. 3. Chriſt alſo doing extraordinary workes of might and mercy, had his *praiſe perfited by the mouth of babes and ſucklings*, Matt. 21. 16. and albeit in the daies of his fleſh, hee [o] humbled himſelfe, and [p] as hauing a mortall and a paſſible bodie, was a little deale (at leaſt in his [q] paſſion a little [r] while) *lower then Angels*; yet God was alway *mindefull of him, and viſited him, and crowned him with honour and glorie*. For when he had triumphed ouer death, hell, and the graue, God gaue him [ſ] all power in heauen and earth, hee *made him Lord ouer the workes of his hands, and put all things in ſubiection vnder his feet*, as S. *Paul* expounds this Hymne, Heb. 2. 6. 7. 8. and 1. Cor. 13. 27. what is *anagogically* meant by *ſheepe* and *oxen, beaſts of the field, fiſh in the ſea*, See S. *Auguſtin*, *Enthym*,

i *Phil.* 3. 21.

k *Matt.* 22. 30.

l *Ioh.* 1. 14.

m *Luke* 1. 68.

n *Epheſ.* 4 8.

o *Phil.* 2. 8.

p *Euthym. Placidus. Turrecremat.*

q *Tremellius Genebrard.*

r For the Hebrew word ſignifies a little while, Pſa. 37 6. ſo well as a little deale. 1 Sam. 14. 29.

ſ *Mat.* 28. 18.

Euthym, D. Incognit, Bellarmin, Iacob de valen, Genebrard in loc.

Adam in his integrity was made Lord ouer the beasts of the field, fowles of the aire, fish in the sea, by right of his [t]creation; and the sonnes of *Adam* haue no true title to the things of this world, but in right of their recreation. As Christ is [u]*heire of all things*, euen so they which are engrafted in him are before God owners of all things. He that hauing lost Gods Image [x] puts on the new man (which after God is created in righteousnesse and true holinesse) hath in Christ, and for Christ *all things in subiection vnder his feet, all sheepe and oxen, all beasts and birds, and whatsoeuer walketh thorow the pathes of the sea*, euen all are his, and hee Christs, and Christ Gods, as the blessed Apostle sweetly, 1 Cor. 3. 22. 23.

t *Gen.* 1. 26.

u *Heb.* 1. 2.

x *Ephes.* 4. 24.

PSAL.

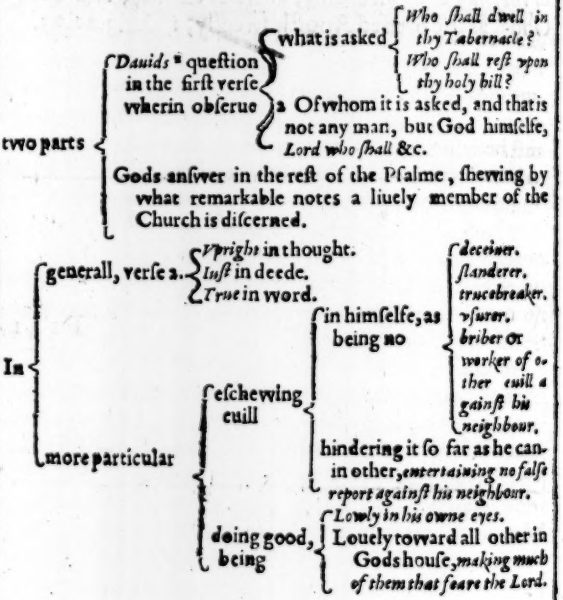
Psal. 15.

Lord who shall dwell in thy Tabernacle, or who shall rest upon thy holy hill?

y *Tremellius.*

THis Psalme is y διδασκαλικὸς, a Psalme of doctrine, wherin our Prophet sets downe the true character of a sound Christian or Catholique, seeking God in the Church on earth, & seeing God in the kingdom of heauen: it is deliuered in forme of a Dialogue between the Prophet and the Lord, & so consequently consisting of

z *Euthym. Fra. Titelman.*



a Or

[a] Or more briefly, the ſecond verſe containes all duties of the firſt table concerning piety toward God, and the reſt all duties of the ſecond table touching charitie toward our neighbours.

Lord who ſhall] the diſguiſing and counterfetting of [b] hypocrites in all ages, occaſioned happily this *quære*: for as [c] S. *Paul* ſpeakes, *all are not Iſrael which are of Iſrael*, a great many liuing in the Church are not of the Church, according to that of the Doctors vpon this place, [d] *multi ſunt corpore qui non ſunt fide*, [e] *multi nomine qui non ſunt numine*. Wherefore *Dauid* heere perceiuing that ſundry people were ſhuffled into Gods tabernacle like goats among the ſheepe, and tares among the corne, being Iewes [f] outwardly but not inwardly, deceiuing other often, and ſometime themſelues alſo with a bare profeſſion of religion and falſe opinion of true piety; commeth vnto God (as to the ſearcher and trier of the hearts of men, acquainted with all ſecrets, and beſt vnderſtanding [g] who are his owne) ſaying vnto him, O Lord, for ſo much as there is ſo much vnſoundneſſe and hypocriſie raigning among thoſe that dwell in thy tabernacle, profeſſing thy word, and frequenting the places of thy worſhip: I beſeech thee moſt humbly to declare to thy people ſome tokens and cognizances by which a true ſubiect of thy kingdome may be diſcerned from the children of [h] this world.

Heere then obſerue that an externall profeſſion of the faith, and outward communion with the Church of God is not ſufficient vnto ſaluation, vnleſſe we *leade an vncorrupt life* correſpondent to the ſame, *doing the thing which is right, and ſpeaking the truth in our heart*. And therefore the ſilly Papiſt is exceedingly deceiued in relying ſo much vpon the Churches out-ſide, to wit, vpon the ſucceſſion of Romane Biſhops, vpon the multitudes of Romane Catholiques, vpon the power and pompe of the Romane Synagogue, crying as the Iewes in olde time, [k] *The temple of the Lord, the temple of the Lord*, our Church

a *Melanæthon. Strigelius. Tileman.*

b *Caluin.*
c *Rom.9.6.*

d *Hierom.*
e *Turrecremat.*

f *Rom.2.28.*

g *2.Tim.2.19.*

h *Luke 16.8.*
i *Caluin.*

k *Jerem.7 4.*

Church is the Temple of the Lord. The carnall and careleſſe Goſpeller is deceiued alſo, placing all his religion in the formall obſeruation of outward ſeruice, for *a meere verball Chriſtian is a reall Atheiſt*, according to that of S. *Paul*, Tit. 1. 16. *In word they profeſſe that they know God, but in their workes they denie him*, and ſo many who ſeeme to ſoiourne in Gods Tabernacle for a time, ſhall neuer reſt vpon his holy hill, and this aſſertion is expreſſely confirmed by [l] Chriſt himſelfe, *Not euery one* (ſaith he) *that ſaith vnto me Lord, Lord, ſhall enter into the Kingdome of heauen, but hee that doth the will of my father which is in heauen. Many ſhall ſay vnto me in that day, Lord, Lord, haue we not propheſied in thy name, and caſt out diuels in thy name, and done great wonders in thy name, and then will I profeſſe vnto them ſaying, I know you not, depart from mee you workers of iniquity.* Conſider this all yee which are Chriſtians [m] in lip onely, but not in life, making a [n] maske of religion, or rather a very vizard with eyes, and mouth, and noſe fairely painted and proportioned to all pretences and purpoſes. O thinke on this all yee that forget God, hee that dwelleth on high, and beholds the things heere below, ſuffers none to *reſt vpon the mountaine of his holineſſe*, but ſuch as *walke vprightly, doing that which is iuſt, and ſpeaking that which is true.*

l *Mat.*7 21.22

m *Bradford* letter to the towne of *Walden.*
n Relation of religion Sect. 43.

Concerning the parts of this queſtion, I finde that ſome [o] Diuines expound both members of the Church militant, and that [p] other interpret both of the Church triumphant: but I ſubſcribe to [q] their iudgement who conſtrue the firſt part of the militant, and the ſecond of the triumphant: for the Prophet alludeth vnto the materiall Tabernacle called in holy Scripture, *the Tabernacle of the* [r] *Congregation*, and to the mount Moriah where the Temple was placed 2. Chron. 3. 1. the one wherof as being a portable and mooueable houſe, was a type of the Church militant vpon earth, & the other as being an immouable ſeat was a figure of the Church triumphant in heauen. I ſay then (& yet not I, but *Auguſtine*,

o *Placidus Parmen. Tileman.*
p *Steuchus. Genebrad. Bellarmin.*
q *Auguſtin. Chryſoſt. Euthym. Mollerus. Tremellius.*
r *Exod.* 39.32.

stine, Chrysostome, Mollerus, and other learned Expositours, aswell ancient as moderne) that by *soiourning in the Tabernacle,* is meant the short and transitory pilgrimage of Christians vpon earth, as in a strange land: and by *dwelling in the mountaine of God,* is vnderstood their perpetuall and eternall rest in heauen, as in their owne Countrey. Of these two first I purpose to treat seuerally, then afterward ioyntly.

[f] *Basil,* and [t] *Euthymius* by *tabernacle* vnderstand our flesh, called by *Paul,* 2. Cor. 5. 1. *the earthly house of our tabernacle,* for our bodies are not onely [u] tabernacles, but also [x] temples of God, as if our Prophet should haue sayd, Lord, who is hee, which hauing soiourned as a stranger in this flesh of ours, shall in fine rest with thee in thine heauenly kingdome. This exposition is godly, teaching vs that those who shall enioy rest euerlasting vpon Gods holy mountaine, doe liue like pilgrims in this house of [y] clay, mortifying their [z] earthly members, and [a] vsing the world as if they vsed it not. [b] *Arnobius* doth apply this vnto Christ, he dwelt among vs in this earthly tabernacle, casting out of it, all such as vsed in it vnlawfull merchandize, conuerting that, which our vile nature had made [c] a den of theeues, into an house of prayer: hee purged it of all abuses, and fulfilled in it [d] all righteousnesse: *hee led an incorrupt life,* [e] which of you (sayd he to his greatest enemies) can rebuke me of sinne: *he did the thing that is right,* many good workes (as he tolde the Iewes) I haue shewed you, for which of these doe yee stone me? *he spake the truth from his heart, vsing no deceit in his tongue:* for as the [f] Prophet and [g] Apostle too witnesse of him, he did no wickednesse, neither was there guile found in his mouth: *hee put not out his money to biting vsurie,* but employed his talent to the best vse, raising the dead, and curing the diseased without any fee, giuing his disciples power to performe the like with this caueat, [h] *freely yee haue receiued, freely giue.* Wherefore God exalted him highly, saith [i] *Paul,* after he

f *In loc.*
t *In loc.*
u 2 *Pet.* 1. 13. 14
x 2 *Cor.* 6. 19.
y *Iob* 4. 19
z *Coloss.* 3. 5.
a 1 *Cor.* 7. 31.
b *In loc.*
c *Mat.* 21. 13.
d *Matth.* 3. 15.
e *Ioh.* 8. 46.
f *Esay* 53. 9.
g 1 *Pet.* 2. 22.
h *Mat.* 10. 8.
i *Philip.* 2. 9.

he had soiourned in this earthly tabernacle more then thirty yeeres, a [k] clowd vpon this day, tooke him vp into Gods *holy hill*, euen the highest heauens, and there he raigneth and resteth at the right hand of his father, vntill the time come that all things bee restored, Acts 3. 21.

Thus our flesh is a *tabernacle* because flitting, this day set vp, and happily to morrow pulled downe: and it is *Gods* tabernacle, [l] because God himselfe built it, [m] *let vs make man:* and because God himselfe sometime dwelt in it, *In the beginning was the Word, and the Word in the* [n] *fulnesse of time was made flesh, and dwelt among vs, and we beheld the glory thereof, as the glorie of the onely begotten of the father full of grace and truth. Ioh. 1. 14.*

Other Interpreters (as I haue said) vnderstand by *tabernacle* heauen, elsewhere so called and not vnfitly, seeing the Lord *stretched out the heauens as a curtaine, and spreds them out as a tent to dwell in*, Psal. 104. 2. Esay 4. 22 but as [o] *Augustine* notes, howsoeuer the word *tabernacle* be sometimes vsed figuratiuely for heauen: yet it more properly signifieth a military mansion or tent in warre. Secondly, the word *peregrinabitur* (as the same father obserues acutely) doth apparently crosse this exposition and sence, for heauen is not a transitory tent to soiourn in a little while, but as the Scripture speakes, [p] *an euerlasting habitation*, [q] *a kingdome that cannot be shaken*, [r] *an eternall rest, an inheritance which is immortall and neuer fadeth away*, 1 Pet. 1. 4. *tabernacle* then imports this part of the Church which is militant vpon earth, & *holy mountaine* that other part which is triumphant in heauen.

Now whereas the spirit termes the Church of God on earth a *Tabernacle*, wee [s] learne first that the life of a Christian (as [t] *Iob* speakes) is a warfare, and that he must as he vowed in holy Baptisme fight vnder Christs banner against the [u] world, the flesh and the diuell. It is reported of [x] *Ehud* that he slew King *Eglon* with a two edged dagger: euen so wee must encounter such as [y] fight against

k *Acts 1 9.*

l *Euthym.*
m *Gen. 1. 26.*

n *Gal. 4. 4.*

o *In loc.*

p *Luke 16. 9.*
q *Heb. 12. 28.*
r *Apoc. 14. 13.*

s *Mollerus.*
t *Iob 7. 1.*
u See Epist. 1. Sund after Easter.
x *Iudg. 3. 16.*
y *1 Pet. 2. 11.*

against our soule with a two edged weapon, holy faith, and hearty repentance. For seeing the Diuell our aduersarie goeth about as a roaring Lyon, seeking whom he may deuoure, 2. Pet. 5 8. seeing the flesh lusteth against the Spirit, Gal. 5. 17 seeing the world, partly by vaine delires thereof, and partly by lewd example, carrieth vs away to serue [z] mammon, and to [a] mind earthly things: seeing we haue [b] fightings without and terrors within: it behoueth vs to be strong in the Lord, to put on his compleat [c] armor, and to stand vpon our guard, that during the battle we may quit our selues like men, and when the fight is ended, triumph as *Paul*, 2. Tim. 4. 7. *I haue fought a good fight, I haue finished my course, from henceforth is layed vp for me the crowne of righteousnesse*, as if hee should haue said in the words of our Propher, I haue beene troubled and tossed in Gods tabernacle, but I am now sure that I shall euer rest vpon his holy hill.

z *Mat.* 6. 24.
a *Philip* 3. 19.
b 2 *Cor* 7. 5.
c See Epist. 21. Sund. after Trinity.

Secondly, in that the Church of Christ vpon earth is a *tabernacle*, we may note [d] that neither the Church it selfe, nor the members of it haue any fixed or firme seat of habitation in this world: *Arise, depart, for this is not your rest*, Mica. 2. 10. *Heere we haue no continuing city, but we seeke one to come*, Heb. 13. 14. Gods tabernacle being a mooueable temple, wandred vp and downe, sometimes in the desert, sometimes in Shilo, sometimes among the Philistims, sometimes in Kiriathiarim, and neuer found any settled place till it was translated into the [e] mountaine of God: euen so the Church of God wandereth as a straggler and as a stranger in the wildernesse of this world, [f] being destitute, tormented, and afflicted on euery side, [g] persecuted from this city to that, and neuer enioying any constant habitation of sound and sure rest vntil it be translated into Gods holy hill. The verb *Gur* (as the [h] learned in Hebrew note) signifying to dwell as a stranger or a soiournour, imports that a Citizen of heauen is first a Pilgrim on earth.

d *Chrysost. Mckerus. Tileman.*
e 2 *Chron.* 5. 5.
f *Heb.* 11. 37.
g *Mat.* 10. 23.
h *Mollerus. Tremell. Bellar. Idem. Augustin. Basil. Euthym.*

So the Patriarch [i] *Iacob* profeſſed that the dayes of his pilgrimage (meaning his life) were few and euill. And [k] S. *Peter* termeth all the time of our life, *the time of our pilgrimage*. So [l] *Dauid*, *I am a ſtranger before thee, and a ſoiournour as all my fathers were*. So the reſt of the faithfull acknowledged that they were *ſtrangers and pilgrims on earth*, Hebr. 11. 13. man is often in holy Scripture called *earth*, as being taken from earth, and returning to duſt againe, for fleſh is turned to rottennesſe, and rottennesſe into wormes, and wormes into duſt: in this onely man and earth a little differ, earth is fixed and immoueable, but man (as [m] *Eſay* termeth him) is a *Graſhopper*, earth walking vpon earth, a skipping creature, hauing heere no ſettled abode: now pilgrims haue [n] foure remarkable qualities. 1. They chuſe the beſt way to their home. 2. They goe forward euery day. 3. They bee very ſparing in their expences, often forbearing things neceſſary. 4 They will not be detained in their iourney with any vaine delights or allurements. How theſe may bee well applyed vnto ſoiournours in this life. See Epiſtle 3. Sunday after Eaſter.

3. In that the Church is a *tabernacle*, wee may ſee [o] that it is not a fort compaſſed about with any ſtrong wals, armed with any humane forces, and yet ſuch as keepe within her are defended from heat of ſunne, and hurt of ſtormes. Her ſtrength is not heere but from aboue, for Chriſt her head is in all her troubles a preſent helpe, a refuge againſt the tempeſt, a ſhadow againſt the heat, Eſay 25. 4.

The Church on earth is indeede a *tabernacle*, but it is *Gods* tabernacle, wherein he dwelleth as in his [p] houſe, Lord who ſhall abide *in thy tabernacle?* for to this end the Lord commanded the tabernacle to be made, that [q] *he might dwell among them*, and againe, whereas he promiſed by *Moſes*, to [r] *ſet his tabernacle among them*, the bleſſed Apoſtle conſtrueth it of his dwelling among them,

i *Gen.* 47. 9.
k 1 *Pet.* 1. 17.
l *Pſal.* 39. 14.
m *Eſay* 40. 22.
n *Ardens in Epiſt. Dom.* 3. *poſt. Paſc.*
o *Mollerus.*
p 1 *Tim.* 3. 15.
q *Exod.* 25. 8.
r *Leuit* 26. 11.

them, 2. Cor. 6. 16. *You are* (saith he) *the temple of the liuing God, as God hath sayd, I will dwell among them, and walke there.* To the same purpose God is sayd elsewhere to [f] dwell in Sion, and to walke in the [t] middest of the seuen golden candlestickes, that is in the middest of the seauen Churches, in the middest of his city, Psal. 46. 5. in the middest of his people, Esay 12. 6.

[f] *Psal.9.11.*
[t] *Apoc.2.1.*

But albeit the Lord be present in his Church after a speciall manner euery where, yet more, yea most especially in the congregation of his people met together in his name. Mat. 18. 20. *When two or three are gathered together in thy name, there* (saith Christ) *I am in the middes of them.* The consideration of this one poynt may teach vs a twofolde duty. 1. An hearty desire to frequent Gods tabernacle diligently. 2. A reuerent behauiour in the congregation of the Saints, as in Gods presence. For the first, in old time such as were banished from the publique assemblies of the faithfull, held themselues excluded from the [u] face of God, and therefore [x] *Dauid* being exiled, or otherwise hindered from comming vnto the tabernacle, saith: *One thing haue I desired of the Lord, that will I require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visit his temple.* For the second, if [y] S. *Paul* aduised women to couer their heads, and to carry themselues in Gods house comely, *because of the Angels*[a]: how much more should women and men also behaue themselues after an humble, deuout, reuerent manner in respect of God, who walketh in the mids of *Israel*[z], as a consuming fire.

[u] *Gen.4 16.*
[x] *Psal.27.4. See Psalme 42. & 84.*
[y] *1 Cor.11.10.*
[z] *Deut.6.15. Heb.12 29*
[a] *Dr. Downame Lect. vpon this Psalme pag. 3.*

Who shall rest vpon thy holy hill:] As the former clause concernes the subiects of God in his kingdom of grace: so this latter appertaines to the Saints of God in his kingdome of glorie: for (as [a] it is well obserued) the variety of phrase doth argue diuersity of matter; *sciourning in Gods tabernacle*, beeing a great deale different from *resting vpon his holy hill.* Againe, the conclusion

in the last words of the Psalme which vndoubtedly doth answer the true meaning of the question fully, belongs both to this life present, and to that which is to come, *he that doth these things shall neuer be remoued*, that
b *Wilcox.* b is, hee shall neuer finally fall away from the grace of God in this world, nor be thrust out of his glorious presence in the world to come. Let vs then examine why heauen is called an *hill*, and why Gods *holy hill*, as also what is meant by the Saints *dwelling* or *resting* vpon this holy hill.

The kingdome of heauen is called a mountaine, a
c *Chrysost: Hullerus.* *non mouendo*, c for that is a mansion, a kingdom that cannot be shaken, Hebr. 12. 28. a setled seat like mount Sion that cannot be remoued, Psalm. 125. 1. a safe place free from all hazard of death and danger.

Or a *mountaine* in respect of height and eminency, being eleuated so farre from earth, that if we would ascend vnto the holy mountaine but in thought, as once
d *Cic. in somn. Scipion.* d *Scipio* did in his dreame, wee should easily contemne this world as appearing from the highest heauen but as a mote in the Sunne, and the inhabitants thereof as Grashoppers, Esay 40. 22. but if withall it were possible to feele the most vnspeakeable ioyes of heauen, and from thence to cast downe our eyes vnto this valley of teares, and here to behold the vanity of vanities, and
c *Eccl.* 1. 2. 14. nothing but vanities in vexation of spirit, as e *Salomon* speakes; it could not be told with the tongues of men and Angels, how feruently we should desire to *rest vpon Gods holy hill*: as f *Reboboam* said, *my little finger shall be bigger then my fathers loynes*: g euen so the least Saint of God in the triumphant Church is a great deale greater then the greatest seruant of God in the militant
h *Mat.* 11. 11. Church, according to that of Christ in the h Gospell (as some Diuines expound it,) *among those which are begotten of women arose there not a greater then Iohn Baptist, notwithstanding he which is least in the kingdome of heauen, is greater then he.*

f 1 *King.* 12 10
g *Bonauent.*

Heauen

Heauen is not a mountaine onely, but also *the holie* hill of God, or the mountaine of his holinesse, and that

In respect of { Himselfe as being most holy. / His Saints, as being more holy then other who dwell in the [i] tents of vngodlines.

That is [k] an holy place where the Lord doth openly manifest his presence: but in the highest heauen hee doth especially manifest himselfe, and reueale his glory, *ergo* heauen is the hill of his holines. If mount *Thabor* after the transfiguration of Christ, and presence of God there manifested is for that cause called by S. [l] *Peter the holy mountaine*, how much more doth the heauen of heauens, (where Christ sitteth at the right hand of his Father in maiesty) deserue to be called *the mountaine of Gods holines.*

2. Heauen is an *holy hill* in respect of those which abide there, for [m] *Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God.* [n] *Without holines no man can see God, nothing which is vncleane shall haue possession in the holy City*, Reuel. 21. 27. This hill as Diuine [o] *Plato* termed it, is *Campus veritatis* wherein is no deceit, or conceit of doing euill. If any desire to rest vpon this high and holy mountaine, hee must as it followeth in our text, *lead an vncorrupt life, doing the thing that is right, and speaking the truth from his heart.*

The word *dwelling* imports rest and eternity: rest, all men in this Tabernacle are borne to trauell and trouble, but when once they dwell vpon that holy mountaine, they *rest from their labours*, Apoc. 14. 13. and for that cause the kingdome of heauen is often termed by *Paul* in his excellent [p] Epistle to the Hebrews *the rest of God.* And our Prophet in [q] this sense saith in 116. Psalm vers. 7. *Turne vnto thy rest O my soule*, and the glorious Angels are saide to conuey the soules of such as die in the Lord into the [r] bosome of *Abraham*, insinuating hereby

i *Psal.* 84. 11.

k *Exod.* 3. 5.

l 2 *Pet.* 1. 18.

m *Iohn* 3. 5.

n *Heb.* 12. 14.

o *Apud Steuchum in loc.*

p *Cap.* 4 *vers.* 1. 3. 5. 8 9. 10. 11

q *Basil. Euthim. Placidus in loc.*

r *Luk* 26, 22.

hereby, that they rest vpon Gods holy hill as in the bosome and armes of a most indulgent Father. And this rest is a continuall Sabbath, as we confesse in our Creed an *euerlasting life*, where God giueth all his an [f] eternall
f 2 Cor. 4. 17.
t 1 Pet. 5 4. weight, and an [t] incorruptible crowne of glory, where
u Psal. 16 12. saith our [u] Prophet, there are pleasures and fulnesse of ioy for euermore.

Heere then obserue the great difference betwixt the Church Militant on earth, & the Church triumphant in heauen. This a tent of warre, that a mount of peace: this a valley of teares and trouble, that a kingdome of happines and glory: this our way, that our Countrey.
x 2 Cor. 5. 6. In this wee soiourne as Pilgrimes, [x] absent from God, in that being remoued from this earthly tabernacle we dwell with God. Here is the combat, there the crown: here the vexation of spirit, there rest vnto our soules.

Hitherto concerning the two members of the question seuerally: now let vs in a word treat of them also ioyntly, for both parts are to be construed of the same party. Hee who shall one day become a dweller vpon the holy hill, is first a soiourner in Gods tabernacle, and Hee which is a soiourner in Gods tabernacle, shall also dwell vpon the holy hill. Touching the first, all
y Num. 23. 10. men desire with [y] *Balaam*, to die the death of the righteous, but few doe care to lead the life of the righteous. All men would haue glory, but few hunger and thirst
z Mark 10. 37 after grace. All men with the sons of [z] *Zebedeus*, would be glad to be preferred into Christs kingdome, but few men are content to drinke of his cup. All men expect rest vpon the holy hill of God, but alas few behaue themselues as pilgrimes in his tabernacle.

Now the Scripture telleth vs plainely that wee cannot enter into Gods kingdome, vnlesse we contend and
a Luke 13. 24. [a] striue for entrance, *the kingdome of heauen suffereth violence, and the violent take it by force*, Mat. 11. 12. it is called
b Mat. 13. 44. a [b] *treasure hid in the field*, but we cannot obtain this treasure, vnlesse we sel all that we haue to buy that field.

It

It is called his [c] *day penny*, but none ſhall haue this hire, but ſuch as haue beene labourers in this vineyard. It is called his [d] *great ſupper*, but none ſhall eat of his meate, or ſit at his table which embrace the preſent world. It is called his [e] *ioy*, but none ſhall enter into that ioy, but ſuch as haue well imployed his talents committed to their charge. It is called his [f] *price*, but none ſhall attain to it, but ſuch as runne to the races end for it. It is called a [g] *Crowne*, but none ſhall enioy that crowne but ſuch as fight and continue faithfull vnto the death, *Apoc.* 2.10. [h] *It is a true ſaying, if we be dead with Chriſt, we ſhall alſo liue with him. If we ſuffer, we ſhall alſo raigne with him*: otherwiſe no combat, no crowne; no ſtriuing, no maſtery; no wandring in Gods tabernacle, no reſting vpon his holy hill.

c *Mat.* 20.2

d *Luke* 14.16.

e *Mat.* 25.21.

f 1 *Cor* 9.24.

g 2. *Tim.* 4.8.

h 2. *Tim.* 2.11.

Concerning the ſecond point, the way to heauen is by the gates of the Church, hee therefore which is a ſound member of the Church militant ſhal in due time become a member of the Church triumphant. I know there be many hypocrites in the world, who for a time croud into Gods tabernacle, and dwell [i] In-mates among the godly: but becauſe they doe not *facere*, but *fingere Inſtitiam* as *Melanchthon* vpon the place, ſeruing Gods truth onely to ſerue their owne turne, their [k] end is damnation, and their glory is their ſhame: for as vpright men of an vncorrupt life vſe the world, that they may the better enioy God: euen ſo hypocrites on the contrary vſe God that they may more freely enioy the world: and ſo conſequently no wonder if ſuch idle ſtraglers in Gods tabernacle (which harden their hearts and harken not to his voice) be depriued of entring into his reſt. Here then a diſtinction is neceſſary, ſome men are ſhuffling inmates, other during their liues ſetled tenants in Gods houſe, [l] wandring ſtars in Gods firmament, wauering hypocrites in Gods tabernacle carried about with [m] euery winde of doctrine, quench the ſpirit and turne the grace of God into wantonnes, and

i *Caluin. Mol. Ierus.*

k *Philip.* 3.19

l *Iude verſ.* 13.

m *Epheſ* 4.14.

so the blacknesse of darkenes for euer is reserued vnto them as S. *Iude* speakes in his Epistle, vers. 13. but such as are faithfull and obedient subiects in the kingdome of grace to the end, shall in the end be made Saints and inheritors in the kingdome of glory.

The meditation of this doctrine may teach 1. to contemne the momentary vanities of this present world, accounting it more then extreame madnes if for the temporary [n] pleasures of sinne we should lose the [o] fulnes of ioy that endures for euermore. 2. to [p] run with inuincible patience the race that is set before vs, as being assured that the light [q] afflictions of this life are not worthy the [r] eternall weight of glory, that shall bee reuealed.

n *Hebr.* 11.24.
o *Psal* 16,12.
p *Heb.* 12.1.
q *Rom* 8.18
r 2 *Cor.*4.17

The preaching and pressing of this one point is so necessary that Christ our heauenly Doctor began his first sermons (as S. [s] *Matthew* reports) with *amend your liues for the kingdome of Heauen is at hand.* And in the progresse of his teaching most of his [t] parables were composed of *the kingdome of heauen.* And in those forty daies after his resurrection, *he spake to his disciples of those things which appertaine to the kingdome of God,* as S. *Luke* recordeth, Acts 1.3. by which it doth appeare that this argument was the beginning, middle, and end of all his preaching so long as he soiourned in Gods tabernacle. Now the happines of heauen is set foorth in the holy Scripture by foure names especially.

s *Mat.*4 17.
t *Mat.*13.*ver.* 18. 20. 21. 22. 25.

1 Paradise, so [u] *Paul* said he was *taken vp into Paradise,* so [x] Christ on the Crosse to the penitent theefe, *to day thou shalt be with me in Paradise.* So S. *Iohn,* Apoc. 2.7. *the tree of life is in the middest of the Paradise of God.*

u 2 *Cor.* 12. 4
x *Luke* 23. 43.

2. House, Iohn 14. 2. *In my fathers house are manie mansions.*

3. City, Heb. 12.22. *Ye are come to the City of the liuing God the celestiall Hierusalem.*

4. Kingdome, Mat. 5.3. *Blessed are the poore in Spirit, for theirs is the kingdome of heauen.*

It

It is called a *Paradiſe* as abounding with vnſpeakeable delights, an *Eden* or Garden of pleaſure: but leaſt happily we ſhould imagine that a garden is not of ſufficient capacity, the Scripture doth adde vnto it an *houſe*; where beſide the Garden ſpot, there be chambers, and halls, and parlours, and cloſets, and diuers other roomes. And yet for as much as an houſe though exceeding ſpacious, is not able to receiue multitudes of inhabitants, the Scripture further addes the name of a *City*, containing many pallaces and places. And becauſe [y] *S. Iohn* affirmes that the number of ſuch as reſt vpon Gods holy hill is a great multitude which no man is able to number; it pleaſed the ſpirit to call heauen a *kingdome*, conſiſting of many Cities. The houſe ſtandeth in the Garden, and the Garden in the city, and the City in the kingdome, the garden is vſually greater then the houſe, the city greater then the garden, and the kingdome greater then the City: wherefore heauen is commonly tearmed *a kingdome*, [z] not onely becauſe the gouernment thereof is truely Monarchicall, or in reſpect of the dominions amplitude and the ſubiects multitude: but for that euery Citizen of the celeſtiall Hieruſalem is an abſolute King and a Prince, hauing in token hereof a triumphant Palme in his hand, Apoc. 7. 9. and a golden Crowne on his head, Apoc. 4. 4 So *Paul*, 2 Tim. 2. 11. *If wee ſuffer with him, wee ſhall raigne with him.* So S. [a] *Iohn*, *I Iohn your companion in tribulation and in the kingdome.* So S. [b] *Iames*, *hath not God choſen the poore of this world that they ſhould bee rich in faith, and heyres of the kingdome.* Wee haue right and title to this immortall inheritance by the words of our heauenly father in his laſt will and teſtament, [c] *Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen*, there is our Sauiours faire donation or grant, [d] *Come ye bleſſed of my Father, inherit ye the kingdome prepared for you*: there is profeſſion after his grant. [e] *To him that ouercommeth will I grant to ſit with me in my throne*, there is ſeſſion after poſſeſſion.

y *Apoc.7.9.*

z *Vide Bellar. de fælicit. Eterna. lib.1. cap.1. 2.3 4.*

a *Apoc.1.9.*

b *Iames 2.5.*

c *Mat.5. 3.*

d *Mat.25.34.*

e *Apoc.3.21.*

possession. As the blessed [f] Apostle calleth euery christian in the Church militant enduring the crosse patiently *more then a conquerour*: euen so we may call euery Saint in the Church triumphant *more then an Emperor*: For the good things in earthly kingdomes are temporall and momentarie, but the happinesse of heauen is eternall, and neuer fading away. Moreouer Kings and Emperors enioy power intermingled with infirmity, honour intermingled with infamy, wealth intermingled with want, pleasures intermingled with anguish & vexation of spirit. A King is of so great authority, that if *he bid his subiects kill, they kill, if he say spare, they spare: If he bid smite, they smite: If he bid them make desolate, they make desolate: they breake downe mountaines, and walls, and towers.* [h] *He saith vnto one goe, and hee goeth, and vnto another, come, and he commeth; and vnto a third, doe this, and hee doth it. Haue not I power to crucifie thee* (said *Pilate* vnto *Christ*) *and power to loose thee*, Iohn 19.10. but this power is intermingled with infirmity, and this honour with ignominy. For many times in a rebellion (I speake *de facto*, not *de Iure*) it comes to passe that the people [i] *bind their Kings in Chaines, breaking their bones asunder, and casting away the cords of* imperiall authority *from them.* In a mutinie the Souldiers often command their commanders, and make captiue their Captaines. In a common vprore, the greatest Emperors haue been disgraced, and degraded, yea depriued of life by their Vassals. Examples heereof, *Iulius Cæsar, Nero, Galba, Vitellius, Domitian, Heliogabalus* and infinite moe, both Heathen and Christian, and many so well of the best Emperors as the worst.

So likewise Kings vpon earth haue riches in such aboundance, that they count their yearely reuenues, not as yeomen by the scores, or as Gentlemen by the hundreds, or as Lords by the thousands, but by the millions. Yet their traines are so long, that their wings are short, the priuate Cofers of their followers are so full,

f *Rom.8.37.*

g *1 Esdras 4.7*

h *Mat.8.9.*

i *Psal.149.8.*
k *Psalm 2.3.*

full, that their common Exchekers are many times empty. Now that man is not so poore that hath a little, as hee that desires much, and wants a great deale. Besides it is an argument of pouerty that the most high and mighty Princes haue part of their maintenance from the meanest of the people. This I confesse to be their due by the lawes of nature, and rules of grace: for that is to bee supported by the common purse which concernes the common good. *Be subiect* (saith [l] *Paul*) *not because of wrath onely, but also for conscience sake: for this cause ye pay tribute to higher powers, as being Gods Ministers, attending alwaies vpon this very thing. Render therfore to all their due, tribute, to whom tribute is due, Custome to whom Custome: Honour, to whom Honour*, &c. and yet this euidently shewes that magnificent Emperors haue their wants in the middest of all their wealth.

l Rom. 13. 5.

So the pleasures of Princes are mingled with afflictions as well inward as outward, sicknes of body, vexation of spirit, torment of conscience. [m] *Non ita Corona caput circundat sicut animam sollicitudo*, their crowne sits not closer to their heads then care to their hearts. [n] *Augustus Cæsar* told his wife *Livia* that hee feared both solitude and multitude, *Metuendum est esse sine custodia, sed multo magis custodes metuendi: inimici certè molesti sunt, sed amici multo magis.* It is a fearefull thing for a Prince to be without his guard, and yet a guard is often a great deale more fearefull, enemies are trouble if they get opportunity, yet friends are more troublesome with their importunity.

m Chrysost. hō. 66. ad populum Antioc.

n Ziphilin. in vita Augusti è Dionis lib. 55.

[o] *Blandus nomen honos, mala seruitus, exitus æger,*
Quem nunc velle Iunat, mox voluisse piget.

o Paulinus apud August. epist. 36.

But such as rest vpon Gods holy hill, enioy good things which are purely good, honour without ignominie, riches without any want, and pleasure without any woe: for albeit the wicked repute them in this earthly tabernacle *the* [p] *very scum of the world*, yet at the last day seeing them ascend the holy mountaine, they

p 1 Cor 4. 13.

shall

q Wisd.5.3.16

shall q change their mindes and say, *wee fooles had them in derision, esteeming their life madnes, and their end without honour: but now they receiue a glorious kingdome, and a beautifull crowne at the Lords hand.* Aboundance without need, for how can they want any thing when as God is vnto them all things, euen r *all in all.* Pleasure without any crosse, for *God shall wipe* s *all teares from their eyes, no euill shall happen vnto them, or plague come nye their dwelling,* Psalm. 91.10. When t *Anne Bolen* that vertuous and blessed Lady had receiued a message from her Soueraigne Lord King *Henry* the 8, that shee must according to iudgement giuen, instantly prepare her selfe for death: answered mildly, that she gaue him humble thankes for all his gracious fauors bestowed vpon her, as for making her of a meane woman a Marquesse, and of a Marquesse his Queene, but especially (seeing hee could not on earth aduance her vnto any greater dignity) that he would now send her to rest and raigne vpon Gods high and holy throne.

r 1 Cor.15.28.

s Apoc.21.4.

t Camden. apparat.annal.p.6

Thus much as concerning the parts of this high and weighty question. It followeth in the next place that I speak of the party to whom it is propounded, *Lord who shall dwell?* u he that wil vndertake to teach other should haue first a good tutor himselfe, wherefore the Prophet consults heere not with x flesh and bloud, but with almighty God the Collector of his Church, and the giuer of all holines and happines. Now two reasons may be rendred why *Dauid* in this question appealeth vnto the Lord.

u Placidus.

x Galat.1.16.

y Tileman.

z Mollerus Tremel.

1. That he may not be y deceiued himselfe,
2. That his doctrine may be z receiued of other.

The iudgement of men whether they deliuer their opinion concerning themselues or other is very deceitfull and vncertaine. Touching themselues, how many hypocrites among the Papists especially boast of the name of the Church, and in comparison of themselues hold all other heretickes or schismatickes: when as in very

very deed they bee limbes of Antichriſt, and nothing leſſe then the true members of the Catholique Church of Chriſt. Their Prieſts aſſume ſo much authority that as S. [a] *Hieronome* ſpeakes in the like caſe, *ſeu dextra docean, ſeu ſiniſtra, nolunt diſcipulo ratione diſcutere, ſed ſe preceſſores ſequi.* The people likewiſe being blindfoulded are content to beleeue as the Church beleeueth, albeit they know not what the Church beleeueth, the faith of Rome was in the daies of the Primitiue Church exceedingly renowned [b] throughout the whole world: but new Rome is ſo farre vnlike old Rome that we may well exclaime with [c] *Ouid*,

Heu quantùm hæc Niobe, Niobe diſtabat ab illa.

[d] Now is the faithfull City become an harlot, yea the [e] mother of whoredomes and abhominations vpon earth, an habitation of [f] Deuils, an hold of foule ſpirits, a Cage of euery vncleane and hatefull bird. It was full of iudgement, and iuſtice lodged therein, but now they be murtherers, her Princes rebellious and companions of theeues, her ſilluer is become droſſe, and her wine mixt with water.

Happily ſome will obiect, albeit hypocrites often deceiue themſelues as well as other, yet the godly dwelling in Gods tabernacle know that they be the ſons of the moſt high, and that they ſhall one day reſt vpon his holy hill, according to that of [g] *Paul, Examine your ſelues whether you are in the Faith or no, know ye not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobate?* Anſwer is made that the ſpirit of man is not able to make this true certificate without the ſpirit of God, as the [h] ſame Apoſtle teacheth elſewhere, *the ſpirit certifieth, or witneſſeth with our ſpirit that we are the ſonnes of God.*

The hart of man is alwaies [i] euill, and often [k] deceitfull, and therefore boaſt not of thy good conſcience without the witneſſe of the ſpirit: for *Paul* before his conuerſion had vnfained zeale of a falſe religion, Galat 1.14.

a *Com: in Eſaie cap.30 tom.5. fol.128.*

b *Rom.1.8.*

c *Meta.lib.6.*

d *Eſay.1.21.*

e *Apoc.17.5.*

f *Apoc.18.2:*

g *2 Cor: 13:5*

h *Rom: 8:16*

i *Gen:6:6.*

k *Eccl:1:35*

1. 14. and the Laodiceans had a counterfet zeale of a true religion, Apoc. 3. 15. if thou be the sonne of God, thou art led by the spirit of God: if led by the spirit, then thou liuest after the spirit: if thou liuest after the spirit, then thou bringest foorth the fruits of the spirit, l Gal. 5. 22. Loue, Ioy, Peace, Long-suffering &c. for the spirit is holy, the spirit of sanctity, first he makes thee, then assures thee to be the sonne of God. If wee *lead an vncorrupt life, doing that which is right, and speaking that which is true from our heart*, the spirit certifieth our spirit, that we now *soiourne in Gods Tabernacle*, and that we shall in fine *rest vpon his holy mountaine*. For by these characters of a sound Christian, our m calling and election is made sure: but on the contrary, such as are malicious, hauing a tongue ready to report, and an eare open to receiue *slanders against a neighbour*: such as are couetous *giuing out their monies to vsury, and taking rewards against the innocent*: such as make no conscience to lie, to break oath and word, *swearing to their brethren, and yet disappointing them*: albeit they dreame of the spirit (yet while they liue thus after the flesh) hee neuer lodged within their heart. The fond opinion of their iustification and election ariseth only from their owne conceit, and Satans deceit, See Epist. Sund. 8. after Trinity. m 2 Pet. 1. 10.

The wicked then are deceiued in thinking, that they shall one day rest vpon Gods holy hill, and the godly cannot be sure but by the witnesse of Gods owne spirit, so that in this question wee must euer haue recourse to God, and say with our Prophet, *Lord, who shall rest &c.* As the iudgement of men is deceiuable touching themselues: so most erroneous concerning other. For wicked men out of their malice censure corruptly, and godly men out of their charity iudge vncertainely: the wicked hold the true members of the Church to be the scumme of the world, and off-scowring of all things, n excommunicating them, and persecuting them from city to city, thinking that they doe God acceptable ser- n Ioh. 16. 2.

uice

uice when as they martyr them. In a word, they count their life madnesse, and their end without honour, Wisd. 5. 4. [o] hating them euen with a perfect hatred, as being in the world, not of the world; pilgrims in this earthly tabernacle, rather then inhabitants or settled dwellers, *accolæ non habitatores terræ* (quoth [p] *Ambrose.*) Father *Abraham* at Gods appointment forgat his owne kindred, and departed out of his owne country to the promised land, Gen. 12. 4. so the sonnes of *Abraham*, I meane the faithfull, Gal. 3. 7. albeit they soiourne vpon earth, haue their conuersation in heauen, Phil. 3. 20. the Church is Christs [q] daughter and darling, [r] loue and [s] doue, standing at his right hand in a vesture of golde wrought about with diuerse colours. Now that the King her husband may haue pleasure in her beauty, she forsaketh her owne people, and fathers house, Psal. 45. 11. cleauing onely to Christ, as being one with him, euen flesh of his flesh, and bone of his bone, Ephe. 5. 30. and therefore no wonder if *Caine* murther *Abel*, if *Esau* persecute *Iacob*, if the seede of the serpent maligne the seede of the woman, if the children of the Diuell hate the sonnes of God, as being *Antipodes* one to the other, opposite both in condition and country. [t] *For what concord hath Christ with Belial, and what communion hath light with darknesse, and what fellowship hath righteousnesse with vnrighteousnes, & what agreement betwixt the temple of God, and the* [u] *tents of vngodlinesse.* As wicked men out of hatred censure good men corruptly, so good men out of charity sentence wicked men erroneously: for the godly iudge euery baptized infant to be regenerate (as our common Catechisme teacheth vs) *a member of Christ, a childe of God, and an inheritour of the Kingdome of heauen.* In the iudgement of charity they hold euery professed member of the visible Church, a member of the Church inuisible, elected, called, iustified, sanctified. In generall they know that many be called, but few [x] chosen, and that many which are professours among

o *Ioh.* 17. 14.

p *De Abraham lib.* 2. *cap.* 7.

q *Psal.* 45. 14.
r *Cant.* 4. 1.
s *Cant.* 6. 8.

t 2 *Cor.* 6. 15.

u *Psal.* 84. 11.

x *Mat.* 22. 14.

mong vs, are not [y] of vs; and yet in particular they do not, yea, they dare not [z] iudge, much lesse condemne his or that party [a] before the time. The false hypocrite in doing that which is right, and in speaking that which is true, may seeme iust in our eyes, and yet be most abominable before God: for he may speake the truth, and yet not *from his heart*; and hee may doe that which is right, and yet not *for righteousnesse sake*; being as the [b] Poet pithily, *facto pius & sceleratus eodem*. Wee behold the man, but not his minde: his worke, not his will: his fact not his faith: his action, not his end. So that the iudgement of Charity belongs properly to men, but the iudgement of certainty to God onely, to whom all hearts are open and no secrets hid. See Gospell 4 Sund. after Trinity. Wherefore beloued seeing we are to stand to the iudgement of God, and not of men: let vs vncessantly labour to approue our selues not so much vnto men as to the Lord who trieth our hearts, 1. Thess. 4. 4. Secondly, the Prophet in this question appealeth vnto Gods Oracle, that his answer might bee receiued without exception: for [c] God is not as man that he should lie, neither as the sonne of man that he should repent: he best [d] knoweth his owne, writing their names in his [e] booke from the beginning, and [f] separating the sheepe from the goats in the worlds end. From hence we may learne that the best answers in questions of religion, are from Gods holy word, which is a lanthorne to our feet, and a guide to our pathes, a [g] perfect law, [h] profitable to teach, improoue, correct, instruct, that the man of God may be furnished absolutely vnto all good workes. The Prophets vnder the law stood vpon this proofe principally, *Thus saith the Lord*: and Christ in the Gospell, *It is written, Haue yee not read? Yee haue heard*. And the fathers in olde time, [i] *Audi, non dicit, Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus*. So the most religious Emperour [k] *Constantine* admonished

y 1 *Ioh.* 2. 19.
z *Luke* 6. 37. *Matth.* 7. 1
a 1 *Cor.* 4. 5.
b *Ouid. Meta. lib.* 3.
c *Num.* 23. 19.
d 2 *Tim.* 2. 19.
e *Exod.* 32. 32.
f *Mat.* 25. 32.
g *Psal.* 19 7.
h 2 *Tim.* 3. 16.
i *August. Epist.* 48.
k *Theodoret. hist. lib.* 1 ca 7.

admonished the most reuerend fathers of the first *Nicene* Counsell to consult in all their questions only with those heauenly inspired Scriptures, as instructing vs fully what to beleeue in diuine things. So [l] S. *Hilarie* pronounceth him an *Antichrist* and *Anathema*, who will not haue his faith to bee tried and examined by the Scriptures onely. So [m] *Chrysostome*, the sacred booke is a most exact ballance, square, rule of diuine Lawes. So some learned men among the [n] Papists, and by name [o] *Gerson* and *Picus Mirandula* confesse that an Idiot, a woman, a childe, are better to bee beleeued alleadging the Scripture; then a whole Counsell and the Pope himselfe determining without Scripture. So should euery good Christian appeale from vnwritten traditions vnto the written truth, in all controuersies of religion and cases of conscience hauing recourse [p] *to the Law, to the Testimonie*, saying with our [q] Prophet, *I will hearken what the Lord will say concerning me, Lord who shall sojourn, Lord who shall dwell?*

He that leadeth an incorrupt life] Heere two questions are mooued. 1. Why *Dauid* describes a sound member of the Church, and inheritour of heauen, by works rather then by faith, seeing the Kingdome of heauen is promised vnto faith, and the profession thereof also maketh one a member of the visible Church. 2. Why among all the fruits of faith almost innumerable, hee makes choyce of those duties especially which concern our neighbours.

To the first answer may bee, that in this and in all other places of holy Scripture, where good workes are commanded or commended in any, [r] faith is euer presupposed, according to that Apostolicall axiome, [s] *whatsoeuer is not of faith is sinne*, without mee (saith our blessed Sauiour) yee can doe nothing, Ioh. 15. 5. and without faith in him it is impossible to please God, Heb. 11. 6. *fides est operum fomes*, as [t] *Paulinus* wittily, *Faith* (as [u] our Church speakes) *is the neast of good workes*, albeit

l *Lib. ad Constant. August. quem ipse Constantio tradidit circa medium.*
m *Hom. 13. in 2 Corinth.*
n *See D. Mortons appeal. lib. 2. c. 25. sect. 11.*
o *Apud Mornaeum. præfat. lib. de missa.*
p *Esay 8. 20.*
q *Psal 85 8.*
r *Melanct. Apolog. confess. August. tit de dilect. & imple. legis idem. Calvin. instit. lib. 3. cap. 17.*
s *Rom. 14 23.*
t *Epist lib. 3. epist. 4.*
u Hom. of good workes part. 1.

our birds be neuer ſo faire, though happily we *doe that which is right, and ſpeake that which is true*: yet all theſe will be loſt, except they be brought foorth in a true beleefe. [x] *Ariſtides* was ſo iuſt in his gouernment, that he would not tread awry for any reſpect to friend, or deſpite to foe. [y] *Pomponius* is ſayd to bee ſo true, that hee neuer made lie himſelfe, nor ſuffered a lie in other. [z] *Curtius* at *Rome*, *Menœceus* at *Thebes*, *Codrus* at *Athens*, expoſed themſelues vnto voluntary death, for the good of their neighbours and country: yet [a] becauſe they wanted the reſt of true faith in the worlds Sauior, where to lay their young, wee cannot (if wee ſpeake with our Prophet heere from Gods oracle) ſay, that they ſhall euer reſt vpon his holy hill.

x *Plutarch. in vita Ariſt.*
y *Lutter in Gal. 2. 16.*
z *Lactan. inſtit. lib. 3. cap. 12.*
a *Auguſt. in Pſal. 83.*

[b] Another anſwer may be, that faith is an inward and hidden grace, and many deceiue themſelues and other with an vnfained profeſſion thereof, and therefore the holy ſpirit will haue euery mans faith to bee tried and knowen by their fruits, and [c] howſoeuer eternall life be promiſed to faith, and eternall damnation be threatned againſt infidelity; yet the [d] ſentence of ſaluation and condemnation ſhal be pronounced according to works as the cleereſt euidence of both: it is truely ſayd out of *Bernard*, that although our good workes are not *cauſa regnandi*, yet they be *via regni*, the cauſeway wherin, albeit not the cauſe wherefore we muſt aſcend Gods holy hill.

b *Caluin. in loc.*
c *Dr. Downame in loc.*
d *Mat. 25. 34. Rom. 2. 6. Reuel. 22. 12.*

To the ſecond demand, why the duties immediately belonging to God, are not mentioned heere, but onely ſuch as concerne our brother. [e] anſwer is made, that this queſtion is propounded of ſuch as liuing in the viſible Church openly profeſſe the faith, and would ſeem to be deuout, hearing the word of God, and calling vpon his name, for of ſuch as are Prophane Atheiſts, and do not ſo much as make a ſemblance of holineſſe, there is no queſtion to be made, for without all doubt there can be no reſting place for ſuch in the kingdome of heauen.

e *Caluin. D. Downame.*

uen. Now that we may discerne aright which of those who professe religion are sound, and which vnsound; the marks are not to be taken from an outward hearing of the word, or receiuing of the Sacraments, and much lesse from a formall obseruation of humane traditions in Gods tabernacle (for all these things hypocrites vsually performe) but from the duties of righteousnesse giuing euery man his due, because the touch-stone of piety toward God, is charity toward our brother. *Heerin* (saith S. [f] *Iohn*) *are the children of God knowen, and the children of the Diuell, whosoeuer doth not righteousnesse is not of God, neither he that loueth not his brother.* Faith is operatiue working by loue, Gal. 5. 6. without which it is dead, Iam. 2. 26. the true loue of God manifesteth it selfe in the loue of our neighbour, [g] *for if a man shall say that hee loueth God, and hateth his brother, hee is a Lier. Hereby* (saith [h] our Sauiour) *shall all men know you to bee my disciples if you loue one another.* If you loue, for all the commandements of the Law concerning our neighbours, are summarily [i] comprehended in this one saying, *Loue thy neighbour as thy selfe.* Hee that loueth his neighbour will euer doe him right, in thought, *speaking the truth from his heart*: in word, neither *deceiuing with his tongue, nor disappointing any with his oath*: in deed, performing good offices of pitty, without either *vsurie or bribe.* And so the like questions in other places of holy Scripture receiue the like answers, as Psal. 24. 3. 4. and Esay 33. 14. 15.

But in my iudgement both obiections are best answered by iudicious [k] *Melanthon*, affirming that the second verse containes all duties of the first table, concerning piety toward God, and the rest all duties of the second table, concerning pitty toward our neighbours, and so consequently that the Spirit heere describes a sound Christian by faith and good workes. By faith, in saying, *he walketh vprightly, and speakes the truth in his heart.* By good workes, in that he *slandereth*

f 1 *Epist.* 3. 10.

g 1 *Iob.* 4. 20.

h *Ioh* 13. 35.

i *Rom.* 13. 9.

k *In loc idem annotant Mollerus. Strigelius. Tileman.*

not with his tongue, nor doth euill to his neighbour, &c. as if he should haue said in breefe, *that man is a liuely member of the Church, and neuer falleth away, who calleth vpon God in true faith, and manifesteth euidently this faith in workes of charitie toward his brother.* This exposition is agreeable to the words heere, and to the tenour of the Scriptures elsewhere. For hee that truely beleeueth in God, according to his reuealed will and word, *walketh vprightly before him,* as our Prophet in [b] another place, *Blessed are they that are vpright in the way, and walke in the Law of the Lord:* that is, not defiled with abominations of Idols, and false opinions of the true God, but in their walking obserue the commandements of the Lord, the cheefe whereof is to [m] know God and his sonne Iesus Christ. This, as *Paul* speakes, is to make [n] straight steps, [o] ὀρθοτομοῦν, to walke with a right foot in the waies of God, neither couertly treading awry with *Peter*, Gal. 2. nor openly halting with the Israelites, 1 Kin. 18.

So to *speake the truth in the heart*, is to [p] confesse with the mouth, and to beleeue in the heart: and to *doe the thing which is right* vnto Gods is to reiect all [q] doctrines of diuels, and all [r] voluntary religions of men, and to serue him according to the prescript of his holy faith, and not after the conceits of our owne vaine fancy.

Thus a true Christian is described often elsewhere, to wit, *one that is* [s] *iust and feares God*, outwardly to the world *iust*, inwardly to himselfe *godly*. For his workes, *iust* in his dealing with men: for his faith, *deuout* in seruing of God. Or in plainer terms, a good member of the Church is one that [t] *holds the true faith, and keepes a good conscience.* To these two heads all the markes mentioned in this Psalme may be referred: for *walking vprightly before God, and speaking the truth in the heart*, are the workes of true faith: and abstaining from all euill in generall, and in more particular from *deceit, slander, breach of oath, vsurie, bribes*, are the fruits of a good conscience. So likewise when our blessed Sauiour told his followers

that

[l] *Psal.* 119. 1.
[m] *Ioh.* 17. 3.
[n] *Heb.* 12. 13.
[o] *Gal.* 2. 14.
[p] *Rom* 10. 9.
[q] 1 *Tim.* 4. 1.
[r] *Col.* 2. 23.
[s] *Iob* 1. 1. *Luke* 2. 25.
[t] 1 *Tim.* 1. 19.

that they might [u] *know false Prophets by their fruits*, his meaning was vndoubtedly that they might discern thē aswell by the fruits of their learning, as by the fruits of their life: by their doctrines aswell as by their doings: [x] *ex malis moribus & malo dogmate*: by their doctrines, as *preaching fables*, 1 Tim. 4. 4. *teaching things which they ought not, for filthy lucres sake*, 1 Tit. 11. by their doings, as being [y] *louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traytours, heady, high-minded, louers of pleasure more then louers of God, hauing a shew of godlinesse, but haue denied the power thereof* in their lewd life.

u *Mat.* 7. 16.

x *Melanct. postill. Dom.* 8. *post Trinit. Idem Iansen. Concord. ca.* 43

y 2 *Tim.* 3.

The descriptions of *Paul* answer the characters of *Dauid* in euery poynt, an hypocrite, saith *Paul, turneth his eares from the truth, and is giuen ouer vnto fables*: but a Christian, saith *Dauid, walketh vprightly, speaking the truth in his heart*: an hypocrite, saith *Paul, is proud, a boaster, heady, high minded, and a louer of himselfe*: but a true Christian, saith *Dauid, sets not by himselfe, but is lowly in his owne eyes*: an hypocrite, saith *Paul*, is *couetous*: but a true Christian, saith *Dauid, giues not his money vpon vsurie, nor takes a reward against the innocent*: an hypocrite, saith *Paul*, is a *Truce-breaker*; but a true Christian, saith *Dauid*, is master of his oath and word, *hee sweareth vnto his neighbour, and disappointeth him not, although it bee to his owne hinderance*: an hypocrite, saith *Paul*, is *a cursed speaker, a false accuser, intemperate, fierce*; but a true Christian, saith *Dauid, will neither venta slander himselfe, nor entertain a reproch frō another against his neighbor*: an hypocrite, saith *Paul*, is *a despiser of those which are good*, but a good Christian, saith *Dauid, maketh much of them that feare the Lord*: an hypocrite, saith *Paul*, is *a traytour, vnthankefull, vnholy, louing pleasure more then God*; but a true Christian, saith *Dauid, doth the thing which is right, giuing euery one his due, God, his neigh-*

bour, and himſelfe: ſo farre neglecting *pleaſure*, that he
z *Tit.*2.12. liues z ſoberly toward himſelfe, ſo farre abhorring *vngodlines*, that he liues religiouſly toward God: ſo farre abſteining from *vnthankefulneſſe and trechery*, that hee liues righteouſly toward his neighbour. To conclude, an hypocrite ſaith *Paul*, *hath a ſhew of godlineſſe without the vertue*, but a true Chriſtian faith *Dauid*, *doth all theſe things, and neuer falleth away.*

In this Catalogue the ſpeciall vertues anſwer the generall as branches of the ſame, for he which is *vpright*, is not partiall, but behaueth himſelfe toward men, as they behaue themſelues towards God, *making much of thoſe that feare the Lord, and deſpiſing thoſe that contemne the Lord.* Hee that is *iuſt* is not iniurious to his neighbour in *vſuries* and *briberie*: he that *ſpeaketh the truth in his heart*, will obſerue both *oth and promiſe, though it be to his owne hinderance, deteſting alſo ſlaunder in himſelfe and other.*

I doe not intend to treat of euery marke mentioned here ſeuerally, the two chiefe vertues here required in a Chriſtian are vprightneſſe of hart, and abſteining from couetouſnes. The Hebrew *Thamim* is vſually tranſlated perfite, a *Melancl. Mollerus.* z not that it ſignifieth ſuch a one as is altogether free from ſin, or is endued with a complete righteouſnes of his owne, ſo this marke could agree to no man liuing, for it is ſaid in the Pſalme going before, that *all men are gone out of the way, being altogether abhominable, and that there is none that doth good, no not one.* b *Who can ſay his heart is cleane* c *in many things all offend.* d *If we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs.* But it doth import one which in the deſires and purpoſes of his heart is free from hypocriſie, diſſimulation and guile, whom our other tranſlations aptly call one *that walketh vprightly.* So we read of King *Aſa*, 2 Chron. 15.17. that he had a *perfect hart all his daies*, & yet in the very next chapter four faults of his are recorded together: 1. that he reſted vpon *Benhadad* king of

b *Prou.*20.9.
c *Iames* 3.2.
d 1 *Ioh.*1.8.

Aram,

Aram, and not in the Lord: 2. that he committed the Lords Prophet to prison: 3. that he oppressed certaine of the people: 4. that in his sickenesse he trusted in the Physitians more then in God. So *Noah* is said Gen. 6. 9 to haue beene *iust and perfect among the men of his age*, [e] that is, vpright, entire, sincere, no dissembler or hypocrite, [f] beneuolous and solicitous to *doe the thing that is right*. Yet we finde, Gen. 9 21. that *Noah* once was *drunken with wine*. So *Iob*, *Dauid*, *Ezechias*, are Chronicled for perfect, that is, vpright men, who notwithstanding had their seuerall faults and falles. The perfection signified in this worde is not so much to be measured by the goodnes of the deed or outward worke, as by the vnfained will and vpright endeuour aspiring toward perfection, because (the Lord [g] accepting the desire for the deed) [h] esteemeth of the sincere will in his children for perfect obedience, [i] insomuch that vprightnesse euery where in the olde testament goeth vnder the name of perfection, and those things are said to be done with our whole heart and with a perfect heart, which are done with an vpright and entire heart. In a word, forwardnes of heart, and frowardnes of heart as [k] *Salomon* teacheth are opposite, *they that are of a froward heart are abomination to the Lord*, but they that are forward and *vpright in their waies are his delights*. He then is said to walke vprightly before God, whose heart is [l] right in the sight of God. Hypocrites are διψυχοι double minded men, as S. [m] *Iames* aptly termes them, hauing as our [n] Prophet speakes an heart and an heart, going saith the [o] wise man two manner of waies: but a true Christian hath a single and a sincere heart, [p] hee plants not his vineyard of diuers sorts of seed, hee sowes not his field with diuers kinds of corne, he plowes not with an Oxe and an Asse together, hee weares no garments of [q] linsie woolsie, but hath vprightnesse and [r] truth in his inward parts. So *Noah*, *Abraham*, *Isaac*, and other are said to walk before God, in that they carried

e *Caluin. in Gen. 6.*
f *Aquin. post in loc.*
g 2 *Cor.* 8. 12.
h *Caluin. vbi sup.*
i D^r. *Downname in loc.*
k *Prou.* 11. 20.
l *Acts* 8. 21.
m *Iames* 1. 8.
n *Psal.* 12. 2.
o *Ecclesiastic.* 2. 13.
p *Deut.* 22. 9.
q *Leuit.* 19. 19.
r *Psal.* 51. 6.

ried themselues as in the sight of God, admitting him as a witnesse and a iudge of all their actions and passions. And in the song of *Zacharie* wee are said to be redeemed from the hand of all our spirituall enemies to this end that we should serue the Lord in holinesse and righteousnesse *before him*, that is, not as in the sight of men who see but our outside, but as in Gods presence, who seeth and respects our heart. Hee that [f] hungreth and thirsteth after righteousnes is accepted before God for righteous, he that vnfainedly desires to beleeue fullie, saying, I [t] *beleeue, Lord helpe my vnbeliefe*, hath a true faith, and effectuall to saluation. For euen as a Palsie man is able to stretch out his hand to receiue the gift of a King as well as another which is more sound: so weake faith, if it proceed from an vpright heart, as it were with a shaking hand apprehends the sure mercies and promises of God for the pardon of sinne as truely (though not as strongly) as great faith.

In like manner hee walketh vprightly before men, whose conuersation is not [u] in fleshly wisedome, but in [x] singlenes of heart, [y] wise vnto that which is good, but simple vnto that which is euill. If any man among you (quoth [z] *Paul*) seeme to be wise in this world, let him be a foole that he may be wise, for the wisdome of this world is foolishnes with God, he would not haue simple men to bee fooles, but that wise men ought to be simple, for true wisedome is pure, without hypocrisie, tempered with the [a] simplicity of Doues. On the contrary, the worlds wisedome consisting of dissembling and deceit, is by the iudgement of S. [b] *Iames earthly, carnall, and diuellish*. In respect of this simplicity, Christ is often tearmed in holy Scriptures a *Lambe*, and his followers not Wolues or Foxes, but *Sheepe*: for the most infallible Character of a true Israelite is to be *simplex quasi sine plica*, without any doubling in his dealing, as Christ said of [c] *Nathaniel*, *A man in whom is no guile*.

f *Mat.5.6.*

t *Marke 9:24.*

u *2 Cor 1.12.*
x *Acts 2:46: Colos: 3:22:*
y *Rom: 16:19.*
z *1 Cor:3:18.*

a *Mat.10.16.*

b *Iames 3. 15*

c *Iohn 1.47.*

He

He walketh also vprightly toward himselfe, who suffers not sin to[d] *raigne in his mortall body, giuing his members as weapons of vnrighteousnesse, obeying fleshly lusts that fight against his soule*; but in sinning is rather a[e] patient then an agent, a prest Souldier of sinne, then a voluntary, saying with *Paul*, Rom 7.19. *I doe not the good things which I would, but the euill which I would not, that doe I.* See Gospell 15. Sun: after Trinity.

d *Rom. 6: 12.*

e *John 3.9.* Non facit peccatū quia patitur potius. *Bernard de nat: & dignit: diuin: amoris cap: 6.*

Well then, if thou walke before God in trueth and sincerity without hypocrisie, toward thy selfe & other in simplicity without dissembling and guile: blessed art thou, for albeit thy Faith be weake, and thy life full of infirmity, yet the pure in heart shall see God, Mat. 5. 8. As now thou dost sojourne in Gods tabernacle, so thou shalt one day dwell vpon his holy hill. On the contrary, dost thou walke hypocritically toward God, dissemblingly toward thy neighbour, deceitfully toward thine owne selfe: then vnlesse thou repent most fearefull is thy case, for thou hast no part in the doctrine of saluation, or in the communion of Saints, but thy portion is assigned with hypocrites, where is weeping and gnashing of teeth, Mat. 24. 51.

As vprightnesse is the prime vertue commended here, so couetousnes the chiefe vice condemned, f eyther for that it was and is the most vsuall and familiar sinne among the Iewes, or else for that as S. g *Paul* teacheth, it is the roote of all euill. Now the Prophet giueth instances against couetousnes.

f *Bellar: in loc:*

g *1 Tim. 6. 10.*

In { Bargaines { Lawfull, *Hee that sweareth vnto his neighbor and disappointeth him not.* / Vnlawful, *He that hath not giuen his money vpon vsurie.* } / Bribes, *Hee that hath not taken reward against the Innocent.* }

The man of God ought to flee these things, 1 *Tim.* 6. 11. as a[h] *man*, but as *a man of God*, especially, whose treasure

h *See epist. 3. Sun. in Lent.*

[i] treasure, [k] minde, [l] conuersation is in heauen. He that desires to dwell on high, and to rest vpon Gods holy mountaine, must in singlenesse of heart despise the gaine of oppression, and shake his hands from holding of bribes, Esay 35.15.

i *Mat.6.20.*
k *Coloss.3.2.*
l *Philip.3.20.*

Who so doth these things] In this *Epiphonema* concluding the whole discourse two points are to bee considered.

1 The party to whom this priuiledge belongeth, *he that doth these things.*

2 What this priuiledge is, *hee shall neuer fall or be remoued.*

The Prophet doth not say [m], hee that heares these things, or he that knowes these things, or hee who can discourse of these things, *but hee that doth these things*, [n] for as wee iudge of the corporall health of the heart, not by the words of the mouth, or colour of the countenance, but by the pulse of the arme: so iudgement is made of the spirituall soundnes and vprightnesse of the heart, not so much by wordes, or lookes, as by the fruits of the hands. He (saith our Sauiour) *shall enter into the kingdome of Heauen, that doth the will of my Father which is in heauen*, Mat.7.21. [o] *Blessed are they that heare the worde of God and keepe it*, [p] *If you know these things, happy are ye if ye doe them.* If a man had as great skill in Diuinity as *Varro* had in Philosophy, [q] who read so much, as it was admired how he could write any thing, againe wrote so much as another could hardly read: [r] though he could speake with the tongues of men and Angels, and had not loue, hee were but as sounding brasse, or a tinkling cymball, a very nothing in comparison of those things here required in a true member of the Church and inheritour of heauen.

m *Caluin, Mollerus.*
n *D. Downame.*
o *Luke 11.28.*
p *Ioh.13.17.*
q *Augustin. de Ciuit. Dei lib. 6. cap.2.*
r *1 Cor.13.1.*

But here wee must obserue that these things are not the meritorious causes of our iustification and eternall happines, but rather signes and effects of the same following such as shall one day rest vpon Gods holy hill:

for

for as Doctor [s] *Seton* preached in the daies of King *Henrie* the eight, If good workes bring one iot or title toward thy iustifying, then Christ is not a sole Sauiour, and a full iustifier, which he proued by a familiar example, put the case (saith he) that I haue two seruants, one called *Iohn*, and the other *Robert*, and I promise to send you on a day twenty pounds by *Iohn* my seruant, and at the day apointed I send you by *Iohn* nineteen pounds nineteene shillings eleuen pence halfe penny farthing, and there lacketh one farthing only which *Robert* doth bring thee, and so thou haue the twenty pound euery farthing, yet will I ask if I be true of my promise or no, and you may answere no, because I promised to send thee that whole twenty by *Iohn*, and did not, for there lacked a farthing which *Robert* brought. in like manner if thy workes doe merit, or bring one little iot or title toward thy iustification, if they bring but one farthing: then is God false of his promise who saide, [t] *in thy seed shall all people be blessed*: hee said not in thy [u] seedes, nor in the workes of thy seedes, but in *thy seed*, heereby meaning onely Christ our [x] onely mediatour, [y] righteousnesse, sanctification, and redemption. [z] That wherwith a man fulfilleth the Law declareth him iustified, but that which giues him wherewith to fulfill the Law iustifieth him.

[s] *Fox Martyr. fol.* 1100.

[t] *Gen.* 22. 18.
[u] *Gal.* 3. 16.
[x] 1 *Tim.* 2. 5.
[y] 1 *Cor.* 1. 30.
[z] *Tyndal* obedience of a Christian, pag. 116.

Moreouer, it is plaine that this conclusion includes the whole description, the which as I haue shewed, consisteth of Faith as well as good workes, as if our Prophet should haue said, hee which is grounded in Faith, and rooted in Charity, beleeuing thus, and louing thus, (as I haue declared) *shall neuer be remoued.*

The priuiledge it selfe is, *he shall neuer be remoued*, the which is repeated often in the Scriptures, as Psalm. 55. 23. *the Lord shall not suffer the righteous to fall for euer.* And Psalm. 112. 6 *the goodman shall neuer be remooued*, Prouerbs 10. 30. *The righteous shall neuer be remooued*, Prouerbs 12. 3. *A man cannot be established by wickednes, but*

but the root of the righteous shall not be moued. This priuiledge so properly belongs to the sound Christian, as that to the holy Ghost in this hymne it is all one to be a sound Christian, and to be such a one who shall neuer be remoued: For when *Dauid* had asked God, *who shall soiourne in thy tabernacle, and who shall rest vpon thy holy mountaine*, that is, by what tokens is a true subiect of thy kingdome discerned from the children of this world; The Lord maketh answere, *he that walketh vprightly, doing that which is right, &c.* and when he concludes in steed of those words, (*hee is a soiourner in my tabernacle, and one that shall rest vpon my holy hill*) hee doth vse these to the same sense, *he shall neuer be remoued*: insinuating hereby that euery sound and vpright Christian is such an one as shall neuer be remoued: for the conclusion is [a] answerable to the beginning, the question in the beginning is *who shall soiourne, who shall rest*, &c. and the conclusion of Gods answere to the question is, *hee that doth these things shall euer rest in my kingdome, and neuer be remoued.*

a *Euthim: Steuchus. Genebrard*

The priuiledge then of a good Christian heere mentioned is [b] like to that of *Paul*, 1. Tim. 4. 8. *Godlinesse hath the promise of the life present, and of that which is to come:* for the Lord said in the [c] olde testament to Father *Abraham*, *I will be thy God and the God of thy seed after thee*, that is, thy protector, buckler and exceeding great reward, Gen. 15. 1. So Christ in the new Testament, *I will not leaue you* [d] *comfortlesse*, [e] *whosoeuer forsaketh house or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels; he shall receiue an hundred fold now at this present with persecutions, and in the world to come euerlasting life.* [f] *First seeke the kingdome of God and the righteousnesse thereof, and all things appertaining to this life shall be ministred vnto you.* That which our Prophet speakes of the whole Church in the 46. Psalme [g] may bee well applied vnto euery particular man and member of the same, *God is his strength, a very*

b *Tileman. Strigelius.*

c *Gen: 17: 7.*

d *Iohn 14. 18.*

e *Mark 10: 29*

f *Mat. 6. 33.*

g *Caluin in loc.*

present

preſent helpe in trouble, therefore will hee not feare though the earth be moued, and though the hils bee carried into the middeſt of the Sea, though the waters rage and ſwell, and though the mountaines ſhake at the tempeſts of the ſame, the Lord of hoſts is with him, and the God of Iacob is his refuge, whatſoeuer he doth or ſuffereth in this life. [h] *His heart is eſtabliſhed, and will not ſhrinke*, as beeing aſſured that *all things work together for the beſt vnto thoſe that loue God*, Rom 8.28. and [i] if he ſhall not be remoued in this earthly tabernacle, much leſſe in that immortall inheritance which is an euerlaſting habitation and cannot bee ſhaken, a place free from all change and chance, where ſhall be no more death, neither ſorrow, neither crying, neither paine, Apoc. 21.4.

h *Pſal:* 112:8.

i *Euthym.*

In the 13. chapter of S. *Matthew*, we read that hypocrites receiue the ſeed of the word into ſtony ground where it hath no roote, and dureth but a ſeaſon, for as ſoone as tribulation or perſecution commeth becauſe of the word, ſuch as walke not vprightly before God and men are by and by remooued and offended. [k] It is reported of certaine people in *Inaia* called *Pandora*, that they haue white hoare heads in their youth as old men, and in their elder age blacke haire like young men. And *Antiochus* ſaid of *Hermogenes*, that hee was in his childhood an olde man, and in his old age a child. So hypocrites forget the ſolemne vowe they made to the Lord in holy baptiſme, as alſo thoſe principles of piety wherein they ſeemed expert vnder their Catechizers, and as they grow vpward in age, they grow downward in grace, verifying the by-word, *young Saints, old Deuils.* Like the ſhee Woolfe which hath a yeerely defect in procreation, for at the firſt time ſhe beareth fiue young ones, the ſecond time but foure, the third time but three, the fourth time but two, the fift time but one, and then afterward remaineth barren. A little while they ſeeme very zealous, *doing that which is right, and ſpeaking that which is true*, but afterward, when any trou-

k *Io: Carpenter preparatiue to contentation. pag:* 229.

ble

ble doth arise for the Gospell, they will with [l] *Demas* embrace this present world, and with *Hymeneus* and *Alexander* make shipwracke of a good conscience, 1 Tim. 1.19.20. the sound Christian on the contrary goeth from [m] strength to strength, and groweth from grace to grace, bringring foorth more fruit in his age, Psal. 92.13 like [n] *Caleb* strong in his olde age for gouernment and warre, like *Ruth* shewing more goodnesse in the latter end then at the beginning, Ruth. 3.10. hee may peraduenture [o] depart from grace giuen, and fall into sinne, but by Gods assistance he doth rise againe, though hee sometime fall fowle, yet neuer finally. The [p] seede of God remaineth in him, and howsoeuer it lieth hid for a while, yet shall it afterward bring foorth fruit an hundred fold, or sixty fold, or thirty fold.

Let vs then I beseech you labour to make your calling and election sure, by *doing that which is right, and speaking that which is true from our heart*: &c. for if we *doe these things we shall neuer fall.*

PSAL.

l 2 *Tim.* 4.10.

m *Psal.* 84.7.

n *Iosua* 14.11.

o *Anglican. confess. art.* 16.

p 1 *Ioh.* 3.9.

Psal. 16.

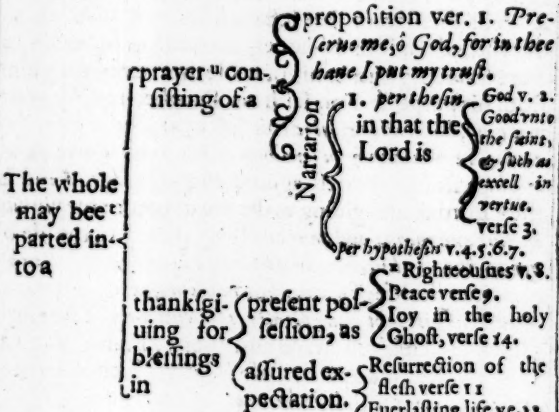
Preserue mee, ô God, for in thee haue I put my trust, &c.

THis hymne fitly followes the two former in nature so well as in number, for whereas our Prophet had sayd in the foureteenth, that *all men are gone out of the way, none doing good*, and in the fifteenth, that Almighty God requireth *vprightnesse* of heart, and a perfect obedience to his lawes, of such as shall one day rest vpon his his holy hill, hee commeth in this sixteenth to set downe the meanes by which our sinnes are forgiuen, and a compleat righteousnesse is giuen vnto vs, and that is Christ our blessed Sauiour, who [q] *died for our sinnes, and is risen againe for our iustification*: for of his glorious resurrection and ascension, S. *Peter* Acts 2. [r] and S. *Paul* Acts 13. expound the chiefe parts and passages of this excellent Psalme.

q Rom. 4. 25.

r From verse 25. to 33.

s Verse 35.



u *Tremellius.*

t *Mollerus. Wilcox.*

x Answerable to that of *Paul* Rom. 14. 17.

The

The last verse then is the first in our Churches intent, and that which vpon this day concerneth vs most, as treating of Christs happy path and passage from his Crosse to his Crowne, from his graue to his glory, from his greeuous pains in this earthly tabernacle, to his ioyous pleasures at Gods right hand vpon that holy mountaine for euermore.

Wherein obserue
1. The giuer, *thou shalt shew mee the path of life.*
2. The gift commended in that it is a *life*, and that not as this, full of trouble, but of *ioy*, and that ioy not one only, but many, [y] *pleasures* in the plurall, and those not faint intermingled with aduersity, but *full* and free from all vnhappinesse, *a fulnesse of ioy*, and that not onely for a little while, but for euermore.

y For so most of our translations & other also read.

The paines of hell (as a [z] right reuerend father of our Church obserued acutely) make a fourfold impression in the soule of men. 1. A carefull feare that declineth them. 2. A doubtfull feare that conflicteth with them. 3. A desperate feare that shrinketh vnder them. 4. A damned feare that suffereth them: of all which our blessed Sauiour had onely the first kinde, to wit, a feare moouing him in his purpose, not remoouing him from his purpose. For, saith our Prophet here, *his heart was glad, his glorie rejoyced, his flesh also rested in hope, because God was alway before him at his right hand, shewing him* in his greatest agonie *the path of life.* God is the [a] Lord of life, giuing vs the life of nature, for [b] *in him we liue and moone and haue our being*, giuing vs the life of grace, for [c] *he liueth and* [d] *dwelleth in our hearts by faith*: giuing vs the life of glory, for *in his presence is fulnesse of ioy, and at his right hand pleasures for euermore.* The Lord giueth his children grace and glory, Psalm. 84. 12. Grace which is the path of life: Glory which is the possession of eternall life. *The wages of sinne is death, but euerlasting*

z B. *Bilson* ser. of Christs suffering.

a *Acts* 3. 15.
b *Acts* 17. 28.
c *Gal.* 2. 20.
d *Ephes.* 3. 17.

uerlaſting life the gift of God thorough Ieſus Chriſt our Lord Rom. 6. 23. whereas the bleſſed Apoſtle ſayd, *the wages of ſinne is death*, if our good workes had any merit, the ſequell of his ſpeech (as S. [c] *Auguſtine* notes) ſhould haue beene, *the wages of righteouſneſſe is eternall life*: but leaſt iuſtice ſhould lift vp it ſelfe of mans good merit, as mans ill merit is not doubted to bee ſinne, hee ſaith not ſo, but *eternall life is the gift of God*, and leaſt it ſhould be ſought any other way then by the mediatour, hee doth adde further, *thorough Ieſus Chriſt our Lord*. God did not onely ſhew Chriſt, [f] how he might verbally diſpute of life, but he did actually raiſe him from the dead, hee did not *leaue his ſoule in hell, nor ſuffer his holy One to ſee corruption*.

c *Epiſt.* 105.

f *Mollerus.*

And as God raiſed Chriſt, euen ſo Chriſt in his good time ſhall raiſe vs: he which is riſen from the dead, and made the [g] firſt fruits of thoſe that ſleepe hath opened vnto vs the gate of life: for as in *Adam* all die, ſo in Chriſt all ſhall bee made aliue, 1 Cor. 15. 22. hee ſhall change our vile bodie, that it may bee faſhioned like his glorious body, according to the working, whereby he is able to ſubdue all things vnto himſelfe. Eternall life then is the gift of God thorough Chriſt, God ſhewed Chriſt, and Chriſt ſheweth vs *the path of life*.

g 1 *Cor.* 15. 20.

The gift is anſwerable to the giuer, as the Lord is great, ſo great his reward in heauen. It is called heere firſt *a life*, and what is more ſweet then life, [h] *skinne for skinne, and all that a man hath will he giue for his life*. The damned in hell endure that which is euerlaſting, but becauſe *vita non eſt viuere, ſed valere*, for as much as they be perpetually tied to torments, enforced euer to ſuffer that they would not, and neuer able to doe any thing, they would; their being is termed in holy Scripture not a life but a death: and as the [i] ſecond death is infinitely worſe then the firſt, euen ſo the life of glory doth excell infinitely the life of nature. For the life preſent is [k] *aui breuis, & boni ſterilis*, of [l] ſhort continuance and full of

h *Iob* 2. 4.

i *Apoc.* 21. 8.
k *Paulinus Epiſt. lib.* 1. *Epiſt.* 3.
l *Iob* 14. 1.

trouble: but the life which is led *in Gods presence is a ioy where pleasures are for euermore.* Call you this (quoth [m] *Ambrose*) a life, where there is *the shadow of death*, Luk. 1.79. *the gates of death*, Psa. 9.13. *the bodie of death*, Ro. 7.24. is it a good life which is so full of labour in our actions, and of dolour in our passions, that euen in [n] laughing the heart is sorrowfull, and the end of mirth is heauinesse? No, no, Beloued, this world is rather the [o] region of the dead, then the land of the [p] liuing, where men faint as hauing no free ioy without vexation of spirit: but in that other life there shall bee no more crying or dying, but a fulnesse of ioy in all things, and at all times: a fulnesse of ioy in all the faculties and powers of the soule, and in all the senses and parts of the body.

Concerning the soule, there shall bee fulnesse of ioy to the vnderstanding, fulnesse of ioy to the will, and fulnesse of ioy to the memorie: eternall happinesse is called in the schoole *vision*, because the blessed Saints with eyes of their minde see God (as [q] *Paul* speakes) *euen face to face*, beholding him (saith S. *Iohn*) *as hee is*, 1 Ioh. 3.2. the which is so full of ioy, that the [r] Prophet and [s] Apostle tell vs expressely, *mans eye hath not seene, mans eare hath not heard, mans heart not sufficiently conceiued it.* The which is not an hyperbolicall amplification, but a simple truth, because mans eye, eare, heart, comprehend now those things onely which are finite, but the vision of God is the fruition of [t] inaccessible light, and infinite good, for to behold the face of God, and to behold all that which is good, is all one, Exod. 33.18.19.

Yea, but you will obiect happily, shall euery Saint enioy Gods presence so fully, that hee shall vnderstand and know so much as God knoweth of himselfe? answer is made that the most incomprehensible diuine essence shall appeare to the Saints vnderstanding [u] *tota, sed non totaliter*: in this life wee shall attaine to such a know-

m *Lib. de bono mortis cap.* 12.
n *Prou.* 14.13.
o *Ierem.* 21.40.
p *Psal.* 27.15.
q 1 *Cor.* 13.12.
r *Esay* 64 4.
s 1 *Cor.* 2.9.
t 1 *Tim.* 6.16.
u *Io. de Combis Comp. Theolog. lib.* 7. *cap.* 26.

knowledge of God as is fit, and in the life to come we shall haue that which is full, euen so much as any created vessell is able to containe, yet none shall euer totally comprehend that incomprehensible Trinity, [x] none can, as it selfe, know it selfe? *in his light we shall see light*: saith our [y] Prophet, as then wee cannot see the Sunne, but by the light of the sunne: so wee cannot see God, but as he doth enlighten vs, And [z] as some see more of the Sunne then other, according to the disposition of their eyes: euen so the Saints enioying Gods presence see some more, some lesse, according to the gift of glory correspondent to their capacity, yet all so much as as that they shall be *satisfied with the plenteousnesse of his house, drinking of his pleasures as out of a riuer*, Psal. 36.8.

He that brings a little pitcher to the riuer may fill it, and hee that brings a greater can haue no more water then his vessell is able to holde, he cannot exhaust the riuer and carry away with him all the water: euen so the least in the kingdom of heauen hath a full sight of God, and he which is greatest in glory can haue but *a fulnesse of ioy*: his [a] cup can doe no more then ouerflow, he can not as it were drie the riuer of God, his knowledg, being at the fullest, is rather an apprehending then a [b] comprehending of the most infinite maiestie.

In this world our eye sees the glorious lights of heauen, & many wonderfull creatures vpon earth, & in the deepe: but our vnderstandings eye seeth a very little or nothing, it knowes but in [c] part, it knowes not the soueraigne vertues of all hearbes, it knowes not the powerfull operations of all starres, it knows not the flowing and ebbing of all seas, it knowes not so much as it owne selfe, for our soule cannot exactly define what a soule is. Consider then I beseech you, what *a fulnesse of ioy* will it be when as we shall see God in all things, and all things in God, when as our minde seeing him who seeth all in heauen, and earth, and hell, aboue and below, shall vnderstand all the mysteries of faith, and all the secrets

x *See Martialis ad Burdegal. Epist.* 10. & *Thom. part.* 1. *quæst.* 12. *art.* 8.

y *Psal.* 36.9.

z *See Io. de Comb. vbi sup. & Claudius Vexmontius institut. de pœnitentia part.* 6. *cap.* 8.

a *Psal.* 23.5.

b *Pet. de palude enar. Euange. in die S. Matthiæ.*

c 1 *Cor.* 13.12.

of nature so far foorth as may giue contentment to the soule, or adde any thing to the pleasure which endures for euermore: yea, the very torments of damned wretches in hell fire shall administer occasion of ioy to the Saints in heauen, according to that of the [d] Prophet, *the righteous shall reioyce when he sees the vengeance, hee shall wash his footesteps in the blood of the vngodly*: the righteous reioyce not as insulting ouer their misery, but as exalting Gods iustice, because they shall at the last day *wash their feete in the blood of the vngodly* [e], that is, whereas Gods elect out of an vnfained zeale desired but as it were one drop of vengeance vpon their Persecutors in this world that they might feare the Lord, and [f] know themselues to be but men; In the time of their deliuerance they shall see such abundance of their enemies blood, that they may bath (as it were) themselues in it [g], or their good works shall appeare more cleane being compared in that day with the foule and filthy sinnes of the reprobate.

d *Psal.* 58. 9. *Ita melanchthon Mollerus Strigelius exponunt de vita futura.*

e *Luther.*

f *Psal.* 9. 20.

g *Bellarm. in Psalm:* 57. *& de felicit: æter: lib* 4. *cap:* 2.

Concerning the will of the Saints enioying Gods presence, two things especially beget in it *a fulnes of ioy*: the first is a most ardent loue of God and their neighbour, the second an incomparable contentation, and society.

Touching loue, S. [h] *Paul* affirmes that it is the greatest of the three Theologicall vertues, now (saith hee) *abideth Faith, Hope, and Charitie, but the greatest of these is Charity* [i]: not the greatest in euery respect absolutely, but onely greatest in latitude of vse, and continuance, for when once we shall enioy *Gods presence*, Faith is at an end which apprehended Gods promise concerning eternall saluation, and Hope is at an end which expected it with inuincible patience, but Charity shall alway continue betweene God and vs an euerlasting bond: Now Loue is like sauce to make pleasant the things loued, for he which is in loue doth esteeme the things hee loues at an extraordinary rate, ioying in their sight, and

h 1. *Cor.* 13 13.

i See Epistle *Quinquagesima* Sunday.

grieuing

grieuing to be depriued of their vse. So parents out of their abundant loue thinke their own children (albeit neuer so deformed in their members and lamed in their mindes) the wisest and the faireſt among ten thousand. So many men are so bewitched (as it were) with the conuersation of their Companions (albeit worthlesse and idle) that they cannot endure to liue without them, or to be long from them. A fond loue is ready to take vp this note concerning his matchlesse Mate,

k *Siue ad falices vadam post funera campos,*
Seu ferar ardentes rapidis phlegetontis ad vndas,
Nec sine te felix ero, nec tecum miser vnquam.

k *Mantuan*

In this world our l soule longeth after God, and our delight is vpon the m Saints, and vpon such as excell in vertue., what *a fulnesse of ioy* then will it be to conuerse with almightie God vpon his holy mountaine, whom in this earthly Tabernacle wee loued aboue all things, and with the godly whom we loued as our selues, and that with assurance neuer to be pulled away from their sweete and euer blessed company : without question it is one great torment to the damned in hel fire that they must of necessitie conuerse with *Abbadon*, euen the deuill himselfe the destoyer of their soules and bodies, I say with the deuill the first Author of all their mischiefe, and with hatefull impious wretches his agents in procuring all their miseries. On the contrary what an vnspeakable pleasure will it be when *at Gods right hand* wee shall enioy the long wished for company not onely of some speciall friends and acquaintance whom in this life we best affected, and of all the Patriarkes, and Prophets, and Apostles, and Martyrs, and Confessours whom we most honoured ; but also the most happy presence of Christ himselfe, of God himselfe, of the whole sacred Trinitie, whom wee desired euer to loue with all our heart, with all our soule, with all our mind, yea with all the strength of all our heart, with all the strength of all our soule, with all the strength of all our minde.

l *Psal.* 42. 1.
m *Psal.* 16. 3.

The second thing that begets infinite Ioy to the will of the Saints is an incomparable contentation and satiety without any labouring or loathing. In this valley of teares no man is content with his owne fortune, though his lot bee faire, yet not full, albeit euery man hath a good deale more then hee deserues, yet none so much as he desires. [n] *Horace* doth aske the question.

Qui fit, Mecænas, vt nemo quam sibi sortem
seu ratio dederit, seu sors obiecerit, illâ
Contentus vivat?

And [o] *Salomon* answereth it, that in this world *the eye cannot be satisfied with seeing, nor the eare filled with hearing, nor the heart contented absolutely with vnderstanding the multitude of Wisedome.* [p] All things haue an emptines and extreame vanity, purchasing vnto the possessours nothing but anguish and vexation of spirit, but in heauen euery Saint is filled with the [q] plenteousnes of Gods house, when I awake (saith our Prophet) after thy likenes I shall be satisfied with it, Psalm. 17.16. in Gods Paradise the will enioyes euery thing that it will, vpon his holy hill is rest, at his right hand such vnspeakeable pleasure for euermore, that *Absalons* beauty, seemes there deformity, *Salomons* wisedome, folly: *Cresus* opulent estate, beggary: the deepe skill of *Aristotle*, but but a dull ignorance: the strength of *Sampson*, but a broken staffe: the laughing humour of *Democritus*, but a dolefull dorion: in Gods presence there is such *a fulnes of ioyes* in euery thing, as the world can not affoord in any thing.

Now for the Saints memorie, the recordation of things as well concerning themselues as other, occasioneth infinite matter of contentation and ioy. 1. The remembrance of Gods vnutterable mercies, as well priuatiue as positiue, frō euerlasting to euerlasting, cannot but breed *a fulnesse of ioy* when as the righteous *at Gods right hand call* to mind how the Lord hath euer preuented them, [r] *in benedictionibus dulcedinis*, with the riches of

n *Ser: lib: 1: satyre 1.*

o *Eccl: 1: 8: 18.*

p *See Gospell 1 sun: after Epiph*

q *Psal. 36. 8.*

r *Psal. 21. 4.*

of his glory, and blessings of his goodnes, spirituall, corporall, naturall, supernaturall, temporall, eternall. If the saints in Gods presence remember not these things, how saith our Prophet elsewhere, [f] *I will sing the mercies of the Lord for euer*: The which hymne is so fit that nothing saith [t] *Augustine* is more pleasant to the Cittie of God, as magnifying the merits of Christs grace by whose bloud onely the Saints are saued.

[f] *Psal.* 89. 1. See notes vpō this in the former part, pag. 38:39.40.

[t] *De Ciuit: dei lib.* 22. *cap. vlt.*

Againe, the recordation of all other changes and chances in this world, how Gods high and holy prouidence [u] reacheth from one end to another, and ordereth all things sweetely, cannot but administer exceeding ioy to the memory. This in the conceit of [x] some Diuines is that violent floud of the riuer, making glad the city of God, Psalm. 46. 4. For what is the course of things in this world violently passing away without intermission euery day but as the speedy streames of [y] riuers running into the Sea. While the water floweth, and time passeth, a great many men haue strange disputes of Gods inimitable prouidence, yea the deare Saints of God while they soiourne in this house of clay haue beene troubled sometimes at the raging and swelling of this streame. *My feete* (quoth our [z] Prophet) *were almost gone, my treadings had well nye slipt, and my heart was grieued to behold the wicked in such prosperity, they come in no misfortune like other folke, neyther are they plagued like other men. And this is the cause that they be so holden with pride, and ouerwhelmed with cruelty, their eies swell with fatnesse, and they doe what they lust. Loe these are the vngodly, these prosper in the world, and these haue riches in possession, and I said, then haue I clensed my hart in vaine, and washed my hands in innocency.* So the Prophet [a] *Ieremie, O Lord if I dispute with thee thou art righteous: yet let me talke with thee of thy iudgements; Wherefore doth the way of the wicked prosper? Why are they in wealth that rebelliously transgresse?* So the Prophet [b] *Abakuk, O Lord how long shall I crie, and thou wilt not heare, euen crie out*

u *Wisd.* 8. 1.

x *Bellar: de sæ-licit. aterna. lib.* 4. *cap.* 4.

y *Eccles* 1. 7

z *Psalm.* 73.

a *Ier.* 12. 1.

b *Abak.* 1. 2. 13

vnto thee for violence, and thou wilt not helpe? Wherefore dost thou looke vpon the transgressors, and holdest thy tongue, when the wicked deuoureth the man that is more righteous then hee? But when once there shall be no [c] time, when as the riuer is runne into the Sea, what *a fulnesse of Ioy* will it be to the memory to recall at Gods right hand al things past, and to read cleerely the reasons of them all in the booke of his holy prouidence: there we shall easily read why God permitted the first Man and the first Angell to fall, and why he restored not againe *Lucifer* so well as *Adam*: there wee shall easily read why God had chosen *Abrahams* posterity for his [d] peculiar people, whom hee foresaw would proue [e] stiffe necked, of vncircumcised hearts and eares: there wee shall easily read why the wicked are in so great prosperity (though it bee now hard to vnderstand) namely that God sets them in slippery places, and that their end is sudden & fearefull, Psalm. 73. 17. there we shall easily reade why the iust indured so much affliction in this world, namely that they might [f] reigne with Christ as they did suffer with him, and that euery Saint in Gods presence sing with our Prophet, Psal. 94. 19. *In the multitude of the sorrowes that I had in mine heart thy comforts haue refreshed my soule.*

c Apoc. 10. 6.

d Deut: 7: 6. Exod: 19: 4.

e Acts: 7: 51.

f 2 Tim: 2: 11:

Hitherto concerning the fulnes of ioyes in the powers of the soule. I come now to treat of the pleasures in the senses of the body, beginning with seeing as the quickest and noblest. Our eyes then *in Gods presence* shall haue Ioy. 1. in behoulding our owne vile body made like to Christs glorious body, Philip. 3. 21 whose glorified body passeth euen the brightnesse of the Sun, Acts 26. 13. Mal. 17. 2. and the iust in the kingdome of heauen shall [g] shine as the Sunne in the firmament, so that they shall not any more need the light of any torch or candle, for the glory of God is the light of Gods City, Reuelat. 21. 23.

g Dan: 12: 3. Mat: 13: 43.

2 Our eyes in Gods presence shall haue ioyes in seeing

ing the blessed bodies of all the Saints, of the [h] Martyrs especially, whose scarres appeare like starres, whose wounds are not signes of any defect, but ensignes of victorie: so that wee shall happily see *S. Stephen* adorned with as many precious stones, as he receiued blowes of ordinary stones on his body. See *Bellarmin de felicitate aterna. lib. 4. cap. 5.*

h *See August. de ciuit: dei. lib. 22 cap 20.*

3 Our eyes shall haue ioyes in seeing our Sauiours precious body, for [i] hee said to his followers of his bodily presence when he was in a mortall estate, *happy are the eyes that haue seene what you see, for I say vnto you, many Prophets and Kings haue desired to see those things which you see, and could not see them.* And the beloued Disciple (who drunke wisedome out of the bosome of our Lord) begins that his excellent Epistle (which is vpon the point wholly precepts of loue) with a mention of *seeing Christ*, and he repeates the same word againe and againe, [k] *that which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life, for the life appeared and wee haue seene it, I say that which we haue seene and heard declare we vnto you.* This sight is so ful of Ioy that the [l] wisemen of the East came from farre to worship him in his swadling clouts, and [m] *Nathaniel* (in whom was no guile) hearing of Iesus, earnestly desired to see him, and [n] *Zacchæus* climed vp on a tree to looke downe vpon him who was higher then heauens, and it was the chiefest of *S. Augustines* three wishes that he might haue seen Christ in the flesh, and our * deuout and reuerend ancestors haue resorted from all climates of the Christian world to the holy city, that although they could not see their *Iesus*, yet they might behold and worship where his beautifull & blessed feet had trode, where he swet, and bled, and cried, and died, where borne, and where buried. ° It would be doubtles a sight of great delight to behold a young man so comely faire as *Absalom*, or so generally wise as *Salomon*, or so strong as *Sampson*, or so victorious as *Iudas*

i *Luke 10: 23.*

k *1 John: 1: 1.*

l *Mat: 2:*

m *Iohn 1: 47:*

n *Luke 19: 4.*

**Many doubtlesse out of deuotion albeit other out of a superstitious ignorance.*

° *See Dionysius Carthus: de quatuor nouiss: part 4. art. 3.*

das Machabeus, or such a wonder worker as S. Peter whose very shadow was soueraigne and healed the sicke Acts 5. 15. but if one man endued with all these rare vertues and excellencies happily should ariue in this our Country, what flocking of all people from all parts of the world would there be to see his most admirable beauty, wisedome, valour, strength, workes of wonder. And yet behold the Saints enioying Christs presence, behold a greater then all these together, *in whom are hid all the* p *treasures of wisdome and knowledge, the first author of* q *beauty, the King of* r *glory, the Lord of Hosts, strong in battell, which onely doth all great wonders, Psal.* 136. 4.

p Colos. 2. 3.
q Wisd. 13: 13
r Psal. 24. 8.

4 Our eyes shall haue ioyes in beholding the glorious and goodly building of Gods city, the which is described by S. t *Iohn* for want of other wordes to haue *a wall of pure gold, and the foundations of the wall to be garnished with all manner of precious stones, and the* 12. *gates to be* 12. *pearles, and that the streetes are pure gold as shining glasse.* Or as u *Tobit* in his booke, *The streetes of Hierusalem aboue shall be paued with Berall, and Carbuncle, and precious stones of Ophir.* It is reported of x *Fulgentius* in his life, that seeing the pompous splendor of the Romane Senate, he should cry out, *O how beautifull is the celestiall Hierusalem, if terrestriall Rome be so glistering and glorious.*

t Apoc. 21.
u Cap. 13. v. 17
x Apud surii. tom. 1.

Consider then ô my soule what *a fulnesse of Ioy* will it be to behold with immortall eyes all these glories at once, namely the y King of glory, the z vessels of glory, the a crownes of glory, the b thrones of glory, the c weight of glory, the whole d kingdome of glory.

y Psal. 24. 7.
z Rom: 9: 23:
a Apoc: 4: 4:
b Mat: 19: 28:
c 2 Cor: 4: 17:
d 1 Thes: 2. 12

Concerning the Saints hearing, there shall bee ioy first at their entrance, then afterward in the plenary possession of Gods presence: at our entrance we shall haue ioyes in hearing the sweet call of our blessed Sauiour, and in hearing the gladsome welcome of our soules vnto our bodies in that day: the ioyfull and blissefull sentence to be pronounced by Christ is, e *Come ye blessed*

e Mat: 25: 34.

sed of my Father, inherit yethe kingdome prepared for you from the foundation of the world. The first worde is *come*, to put them in minde of his first calling, *Come you to me that* [f] *labour and are burdened, and I will ease you, and* [g] *if any man will come after me, let him deny himselfe, and take vp his crosse and follow me.* Now because they hearkened to this vocation, he calleth them againe with such another like word, as if he should say, seeing ye came to mee to beare my crosse, come now to mee to weare my crowne. Seeing you were content to drinke of my cup, it is my pleasure that you sit on my throne. Come now from sojourning in my tabernacle, to dwell and rest vpon mine holy mountaine. Come from the [h] Lebanon of my Church wherein yee were baptized with vnfained teares of repentance, come from the dens of the Lyons, and inhabitations of Tigers, in whose company ye haue suffered many persecutions, come from the [i] great tribulation wherein yee haue liued, washing your robes and making them cleane in my precious bloud: the world held you cursed, esteeming your life [k] madnesse, and your end without honour: but yee are *blessed*, euen blessed *of my father*, [l] who hath blessed you with every kinde of heauenly blessing, heretofore communicating vnto you the gifts of his grace, and now bestowing on you the gifts of his glory. Come therefore to receiue your reward, which is no lesse then *a kingdom*, not purchased by your owne merit, but *prepared* by the rich mercies of my father *from all eternity*, who loued you [m] first, euen before yee were borne, [n] when as yee could doe neither good nor euill, I say prepared *for you*. not principally prepared for the glorious Angels, and for want of them for you, that yee might enter into the places of those who lost their estates and seates in this Kingdome: but it is equally prepared for all the *iust*, as well men as Angels, euen *for you*, for your soules, and for your bodies: indeede my first *venite*, when I called you to weare my yoke, seemed bitter: but this my second

f *Mat.* 11.28.
g *Mat.* 16.24.
h *Cant.* 4.8.
i *Apoc.* 7.14.
k *Wisd.* 5.4.
l *Ephes.* 1.3.
m 1 *Ioh* 4.19.
n *Rom.* 9.11.

ſecond *venite* to weare my Crowne ſoundeth in your eares a great deale better, come then and take poſſeſſion of your immortall inheritance, where you ſhall haue *fulneſſe of ioyes and pleaſure for euermore.*

2 In the day of our deliuerance there will bee great ioy to heare the ioyous welcomes betweene the ſoule and the body. To the damned ſoule that commeth vp from hell, a foule, ſtinking, horrid body ſhall be giuen, partly immortall, and partly paſſible, that it may euer ſuffer, and ° neuer die. When therefore the wretched ſoule ſees this her eternall priſon, and as it were new hell, ô what maledictions will the one belch out againſt another in that firſt entrance. Curſed be thou body (wil the ſoule ſay) for to pamper and pleaſe thee, haue I ſuffered a great while ſo many grieuous torments, and now I ſhall eternally ſuffer them in the bottomleſſe pit with thee. Curſed be thou ſoule (will the body ſay) for becauſe thou diddeſt not ſubdue me to the motions of Gods holy ſpirit, I haue ſeene corruption in the graue which is the firſt death, and I am now to ſuffer with thee horrible tortures in the ℘ lake burning with fire and brimſtone which is the ſecond death. In this ſort theſe two miſerable companions that in this life ioyned together to ſeeke their delight, ¶ drawing iniquity with cords of vanity, and ſinne as it were with Cart-ropes, ſhall in that day bee ioyned and knit together like ʳ thornes to pricke one another, and to become their owne tormentors and executioners. On the contrary, to the bleſſed ſoule reſting in *Abrahams* boſome there ſhall be giuen an immortal, impaſſible, reſplendent, perfect, and glorious body. O what an happy meeting will this be, what a ſweete greeting betweene the ſoule and the body the neereſt and deereſt acquaintance that euer were. What a welcome will that ſoule giue to her beloued body, bleſſed be thou (will ſhee ſay) for thou haſt ayded mee to the glory I haue inioyed ſince I parted with thee, bleſſed art thou that ſuffereſt thy ſelfe to

o *Apoc.9.6.*

℘ *Apoc.21.7.*

¶ *Eſay 5.18.*

ʳ *Nahum 1.10*

be

bee mortified, [f] giuing thy members as weapons of righteousnesse vnto God. Cheere vp thy selfe, for now the time of labour is past, and the time of rest is come: Thou wast sowen and buried in the dust of the earth with [t] ignominie, but now raised in glory: sowen in weakenesse, but raised in power: sowen a naturall bodie, but raised a spirituall body: sowen in corruption, but raised in incorruption. O my deare companion and familiar, we two took sweet [u] counsell together, we two haue walked together as friends in Gods house, for when I prayed inwardly, thou diddest attend my deuotions with bowed knees and lifted vp hands outwardly. We two haue beene fellow labourers in the workes of the Lord, wee two haue suffered together, and now we two shall euer raigne together, I will enter again into thee, and so both of vs together will enter into our masters ioy, where we shall haue *pleasures at his right hand for euermore.*

The Saints entred as it were into the chamber of Gods presence shall haue ioy to their eares in hearing their owne commendation and praise, *well done good seruant and faithfull*, Mat. 25. 21. and in hearing the diuine language of heauenly Canaan, for our bodies shall be *vera & viua*, perfect like Christs glorious body, who did both heare other, and spake himselfe after his resurrection, as it is apparent in the [x] Gospels history: now then if the wordes of the wise spoken in due place bee like apples of gold with pictures of siluer, Prou. 25. 11. if the mellifluous speech of *Origine*, the siluer trumpet of *Hilarie*, the golden mouth of *Chrysostome*, bewitched as it were their auditory with exceeding great delight? if the gratious eloquence of heathen oratours (whose tongues were neuer touched with a coale [y] from Gods altar) could steale away the hearts of their hearers, and carry them vp and downe whither they would? What *a fulnesse of ioy* will it be to heare not onely the sanctified, but also the glorified tongues of Saints and

[f] *Rom.* 8. 13.

[t] 1 *Cor.* 15. 43.

[u] *Psal.* 55. 15.

[x] *Mat.* 28. 9. *Luke* 24. 17. *Iohn* 20. 15. *Acts* 1. 3.

[y] *Esay* 6. 6.

and Angells in the kingdome of glory.

What should I speake of the melodious harmonie which is in Gods presence, S. *Iohn* in his [c] Apocalips doth affirme that *Halleluiah* is chaunted again and againe by the whole quire of heauen, *I heard* (saith hee) *a great voice of a great multitude, saying Halleluiah, saluation, and glory, and honour, and power be to the Lord our God: And againe they said, Halleluiah*, and the 24. Elders *and the foure beasts fell downe and worshipped GOD that set on the throne, saying Amen, Halleluiah.*

z *Cap:* 19.

a *In vita Fran: cap:* 5.

[a] *Bonauenture* fondly reports at all aduenture that S. *Francis* hearing an angell a little while playing on an harpe was so moued with extraordinary delight, that he thought himselfe in another world. O what a *fulnesse of ioy* then will it be to heare more then twelue legions of Angells accompanied with a number of happy Saints which no man is able to number at all once sing together, *Halleluiah*, [b] *holy, holy, holy Lord God almighty, which was, and which is, and which is to come*, [c] *praise, and honor, and glory, and power bee vnto him that sitteth vpon the throne, and vnto the Lambe for euermore*: if the voyces of mortall men, and the sound of [d] cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and other well tuned instruments of musicke passing thorough our dull eares in this world be so powerfull that [e] all our affections are diuersly transported according to the diuerse kindes of harmonie; then how shall we be rauished in Gods presence, whenas we shall heare heauenly aires with heauenly eares.

b *Apoc:* 4. 8.
c *Apoc:* 5 13.
d *Dan:* 3. 5.
e *August: confess: lib.* 10. *cap.* 33.

Concerning fulnesse of ioy to the rest of the senses, I finde a very little or nothing in holy Scriptures, and therefore seeing Gods spirit wil not haue a pen to write, I may not haue a tongue to speake. Diuines in generall affirme that the smelling, and tast, and feeling shall haue ioy proportionable to their blessed estate. For *this* [f] *corruptible must put on incorruption, and this mortall immortality, the body which is sowne in weakenesse, is to bee raised in power,*

f 1. *Cor:* 15. 53.

power, it is ſowne a naturall body, but it is raiſed a ſpirituall body, buried in diſhonour, raiſed in glory: that is eaſily capable of good, and (as being impaſſible) no way ſubiect to ſuffer euill, in ſo much that it cannot be hurt if it ſhould be caſt into g hell fire, no more then *Shadrach, Meſech,* and *Abednego* were hurt in the burning ouen Dan 3. in one word God is not onely to the ſoules, but alſo to the bodies of the Saints *all in all things*; a glaſſe to their ſight, hony to their taſt, muſicke to their hearing, balme to their ſmelling. See *Io: de Comb: Compend: Theolog: lib: 7. cap: 27, 28. Claudius Vixmontius inſtitu: de pœnit: part: 7. cap: 8 in fine. Dioniſius Carthuſ: in 4. ſent: diſt: 44. art: 4. Dom: à Soto in 4. ſent: diſt: 49. quæſt. 4. art. 5. Bellarm: de fulicitate æterna lib: 4 cap: 7. 8.*

g *Claud: Vixm: inſtit: de pœnit: part. 6. cap: vlt.*

As heauen affordeth a fulneſſe of ioy in all things, euen ſo likewiſe a fulneſſe of ioyes at all times, for *the pleaſures at Gods right hand* endure not onely for a day, or a weeke, or a moneth, or a yeere, or an age; but for *euermore.* Now ſaith h our Prophet *one day ſpent in the Courtes of the Lord is better then a thouſand in the tents of vngodlineſſe:* it may be ſaid of worldly pleaſure, ſo well as of worldly paine, *ſi longus eſt, leuis eſt, ſi grauis eſt, breuis eſt,* if long, it is but little, if great, but ſhort: like lightening *ſimul oritur & moritur*: but the i pleaſures at Gods right hand are more, continuing alſo for euermore. It is reported fabulouſly that the Ghoſt of S. *Hierome* appeared once to S. *Auguſtine* when hee was writing a Treatiſe concerning the fulneſſe of ioy which is in Gods preſence, ſaying, *ô Auguſtine, Auguſtine* what doe you meane, can you k meaſure the waters in your fiſt, and mete out heauen with your ſpan, or weigh the mountaines in ſcales, and the hills in a ballance. Remember the text, *mans eye hath not ſeene, mans eare not heard, mans heart not throughly conceiued thoſe things which almighty God hath prepared for ſuch as loue him.* I pray continue your good courſes of life, bee ſtedfaſt and abundant alwaies in the worke of the Lord, that you may hereafter

h *Pſal:* 84.10.

i *Dionyſ: Carthuſ: de quatuor nouiſſ: part:* 4. *art:* 10. *in fine.*

k *Eſay.* 40.12.

hereafter vpon Gods holy hill enioy that to the full, which in this earthly Tabernacle now you can knowe but in part. Hauing therefore spoken enough of this argument by way of explication, I come to the Doctrines application.

1. This Doctrine should stirre vs vp to repentance; for as the blessed [l] Apostle doth exhort, *seeing wee haue these promises, let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God*: without holinesse it is impossible to please God *Heb.* 12. 14. for without shall be dogs, and Enchanters, and Whoremongers, and Murtherers, and Idolaters, and whosoeuer loueth or maketh lies *Apoc:* 22. 15. the [m] workes of the flesh are manifest, adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, enuie, murther, drunkennesse, and such like, *and they that doe such things shall not inherit the kingdome of God*; not all that haue done these things once, twice, thrice, for in [n] many things all of vs offend, and euery age euen in the [o] faithfull hath his peculiar fault and folly; but only *such as doe* [p], noting a present and a continuall act of doing amisse, as if the spirit should haue said al they that doe this, and die thus in their sinne without repentance, *shall not be inheritours of the kingdome of God*: As the [q] Eagle then casteth of her beake and so renueth her youth, and the [r] snake strippeth off all her olde skinne and so maketh her selfe smoth: euen so he that will enter into the ioyes of God and rest vpon his holy mountaine, must (as the [s] Scripture speakes) put off the old man, and put on the new, which after God is created in righteousnesse and true holinesse, repenting truly, speedily, steedily.

4 [t] Thing are required in true repentance, { Contrition. Confession. Satisfaction or amendment of life. Faith.

For

l 2. *Cor.* 7. 1.

m *Galat:* 5. 19

n *Iames.* 3 2.
o *Luther in Galat.*
p *Perkins in Gal.*

q *Psal.* 103. 5.
r *Plin: hist: li: 8. cap:* 27.
s *Ephes:* 4. 22. 24.

t *Church hom. of repentance part:* 2. *Idem Tindall prolog. in mat.*

For the first, such as eate the bread of wickednesse and drinke the wine of violence *Prouerb.* 4. 17. must haue their diet changed into that of the Prophet [u] *Dauid, I haue eaten ashes as it were bread, and mingled my drink with weeping*, and then a broken and a contrite heart is an acceptable sacrifice to God *Psal.* 51. 17.

[u] *Psal:* 102. 9.

2. We must acknowledge our sinnes to God, and man; vnto God, as being the party most offended, against thee only (saith our Prophet) haue I sinned, and done this euill in thy sight, and therefore haue mercie vpon mee ô God after thy great goodnesse, and according to the multitude of thy mercies put away mine offences. And the confession of the Publican (*ô God be mercifull vnto mee a sinner*) is highly commended by Christ *Luke* 18. 14. the fathers vnto the same purpose say [x] *tu agnosce, & Dominus ignoscet*, if wee confesse our sinnes, God is faithfull and iust of his promise to forgiue vs our sinnes, 1. Iohn 1. 19. [y] *initium salutis est sui ipsius accusatio*, the first degree saith [z] *Cyprian* of happinesse is not to sinne, and the second to confesse our sinne.

[x] *Augus: serm:* 88: *de tem.*
[y] *Nilus in sent. sacris.*
[z] *Epist. lib.* 1: *epist:* 3.

We must acknowledge our faults also to men, as S: *Iames* teacheth in his Epistle chap: 5. verse 16. *confesse your faults one to another*, his intent is not to iustifie popish auricular confession vnto the Priests only, for (as [a] one well obserueth vpon the place) the word one to another, ἀλλήλοις imports plainly that the Priests are bound to confesse themselues vnto the Lay-men, as the Laymen are bound to confesse themselues vnto the Priests; his meaning is that all men ought acknowledge their faults one to another out of charity, when as they haue trespassed one against another, and vnto some learned and discret Pastour for comfort and aduise when as they feele their consciences afflicted with any grieuous temptation & trouble, that is the [b] *tenet* of our Church, agreeable to the confessions of other reformed Churches, as to the confession of *Heluetia* cap: 14. of

[a] *Doctor Fulke.*

[b] *Church hom: vbi sup. and in the com: booke Tit:* visitation of the sicke.

Bohemiah cap: 5. of *Aspurg:* art: 11. of *Saxony* art: 16. as you may read *Harm:* confess: sect: 8.

3. To confession of sinne, and contrition for sinne, we must adioyne newnesse of life, making restitution in cases of oppression, and giuing our members as [d] weapons of righteousnesse to God: otherwise Saint [c] *Augustine* telleth vs *non agitur, sed fingitur pœnitentia.*

c See *Epist:* 1: *sim: in Aduent*
d *Rom:* 6: 13.
e *Epist:* 54.
f *Vbi sup.*

4. To these three commonly set down by the schoolmen, our [f] Church addeth a liuely faith in the worlds Sauiour for the full and free pardon of all our sinnes, without which all the rest is *Iudas*-like repentance, for *Iudas* had contrition for his sinne in that [g] *hee repented himselfe when he saw Iesus condemned:* and hee confessed his sinne in saying, *I haue sinned in betraying innocent blood:* and he made satisfaction and restitution so farre as he could in bringing againe *the thirty peeces of siluer to the chiefe Priests and Elders.*

g *Mat:* 27. 3.

As it is required in repentance that it be true, so likewise speedy, for *pœnitentia sera raro vera*, repentance deferred to the last houre many times is more forced and fained then sound and safe, for the Hypocrite who deceiueth other in his life, may deceiue himselfe in his death. That Carrier is a foole who being to go a farre and a foule iourney, will lay the heauiest burthen vpon the weakest horse; and that Christian is vnwise who doth intend to lay the great load of repentance vpon his faint and feeble dotage, where as in the cheife strength of his youth he cannot lift it easily but is ready to stagger vnder it. Almighty God euer required in his seruice the first [h] fruites, and the first [i] borne, the [k] firstlings are his darlings, the fattest lambes are the fittest for his sacrifice. If the [l] King of *Babel* would haue young men, well fauoured, without blemish, and such as had great abilitie to stand in his palace? shall the God of Israel, euen the King of glory, haue none to stand in his Courts but the blinde and the lame, such as the soule of *Danid* hated 2. Sam: 5. 8. *yee shall not see my face* (

h *Exod:* 3. 19.
i *Exod:* 13: 2.
k *Gen:* 4: 4.
l *Dan:* 1. 4.

[m] *Ioseph*

[m] *Ioseph* to his brethren) *except you bring your younger brother with you.* And how shall wee behold the face of our Iesus, if we do not [n] *remember him in the daies of our youth*, if we dedicate to the Deuill our louely yonger yeeres, and offer vnto him nothing else but our loathed olde age.

Speedy repentance must also bee steedy, for what a shame will it be to [o] *beginne in the spirit and end in the flesh:* what a shame will it be to play [p] *Demas* part, who first hearkned vnto the Gospell, and afterward embraced the present world, like to [q] *Catsline, qui bonis initijs malos exitus habuit.* What a shame will it bee after thou hast fed on Angells bread to lust againe for the [r] garleeke and onions of *Egipt*, after thou hast escaped the filthinesse of the world, [s] tasted of the good word of God, and of the ioyes to come, to reuolt from the holy commandement, and with the [t] dogge to returne to his vomit, and with the swine to his wallowing in the mire, like the starres which at the first moue swiftly, but anon become retrograde, and moue twise so fast backward. [u] *Bernard* truly, that it is worse *recidere, quàm incidere*, but he that continues faithfull vnto death is sure to receiue the crowne of life Reuel: 2. 10.

Secondly the consideration of the full ioyes in that other world should teach vs not to loue the momentanie pleasures of sinne, and empty vanities of this world, but esteeme them all losse to [x] winne Christ. Heauen is large, long, high, and deepe: large, for that it containeth all the goodnesse that wee can imagine, yea more then we can imagine, *a fulnes of ioy.* Long, because *the pleasures thereof are for euermore.* High, as being the blessing of *Gods right hand.* Deepe, because these beatitudes are pure good in *Gods presence* without any mixture of euill. On the contrarie the commodities of this life haue none of these conditions, for they be few, little, short, and mixed alway with anguish and vexation of spirit; and likewise the euills of this world in com-

m *Gen:* 43: 3.

n *Ecclesiastes* 12: 1.

o *Galat:* 3: 3.

p 2. *Tim:* 4: 10

q *Salustius*

r *Numb:* 11: 5.

s *Heb:* 6. 5.

t 2. *Pet.* 2. 22.

u *Ser:* 54. *sup: Cant.*

x *Phil:* 3: 8.

pariſon are few, little, ſhort, and tempered alway with ſome conſolation. Whereupon wee may conclude that all thoſe haue truely loſt their wits, who for loue of the commodities of this life, or for feare of preſent tribulations, loſe the happineſſe, or fall into the miſeries of the world to come.

3. The conſideration of this heauenly doctrine ſhould encourage vs to contend earneſtly for ſo great a glory, for ſuch *a fulneſſe of ioy*, be [y] ſtrong then, and let not your heart be weake, for your worke ſhall haue a reward: be [z] ſtedfaſt and alwaies abundant in the buſines of the Lord, for as much as you know that your labour is not in vaine in the Lord. [a] Know you not that they which runne in a race, runne all, and yet but one receiues the prize? but wee may ſo runne the [b] way of Gods holy commandements, as that all of vs may win the prize, which is not a corruptible crowne, but an incorruptible, *pleaſures at his right hand for euermore.*

y *Chron:* 15: 7.
z 1 *Cor:* 15: 58.
a 1 *Cor:* 9: 24.
b *Pſal:* 119. 32

4. This may teach vs to runne with [c] patience the race that is ſet before vs, as being aſſured that the [d] preſent afflictions are nothing in compariſon of the glory, which ſhall be ſhewed vnto vs: beſſed are yee (ſaith our bleſſed [e] Sauiour) when men reuile you, and perſecute you, ſaying all manner of euill againſt you for my ſake falſely, reioyce and bee glad, *for great is your reward in Heauen.*

c *Heb:* 12: 1.
d *Rom:* 8: 18.
e *Mat:* 5 11.

5. This doctrine ſhould enflame our loue to God, who gaue for vs his owne ſonne, in his kingdome of grace, that he might giue his owne ſelfe vnto vs in his Kingdome of glory, promiſing that hee will bee to his Saints *all in all*, his preſence being ſo [f] preſeruatiue, that they ſhall haue neede of none other helpe to keep them from all euill: and *his right hand ſo full of ioy*, [g] that they can neither want nor wiſh any further good. S. *Paul* in expectation of this vnſpeakable ioy, *deſired to be looſed, and to bee with Chriſt*, *Philip.* 1. 23. and our Prophet ſayd, *as the Hart deſireth the water brookes, euen ſo longeth*

f *Aretius in* 1 *Cor:* 15: 28.
g *Luther in loc. ad Corinth: vbi ſup.*

longeth mine heart after thee, ô God, Psalm. 42. 1. and the whole Church prayeth, Apoc. 22. 20. *Come Lord Iesu,* euen so come quickly sweet Iesu, that wee may possesse *the fulnesse of thy ioyes, and the pleasures at thy right hand for euermore.*

Almighty Lord, which art the father of mercies, and God of all comfort, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the manifold changes of the world, our hearts may surely there bee fixed, where full and true ioyes are to be found, thorough Iesus Christ our Lord, Amen.

PSAL. 24.

The earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein, &c.

THe kingdome of Christ is described in this hymne two manner of wayes,

1. In respect of his subiects, from the first verse to the seuenth.

2. In respect of his entrance into his kingdome, from the seuenth to the Psalmes end.

His Subiects are of two sorts,
- One by nature, for *the whole world is the Lords, and all that therein is*, verse 1. 2.
- Another by grace, which *ascend into the hill of the Lord, and rise vp in his holy place, the generation of such as seeke him* in a liuely faith, apprehending his sure promise made to *Iacob*, and the markes of these subiects are
  - *Cleannesse of hands.*
  - *Pureness of heart.*
  - *Trueness of tongue*, neither blaspheming God, nor deceiuing their neighbour.

The earth is the Lords] h that is, Christs, which is the Lord of Lords, Apoc. 19. 16. for the whole world, and all the things therein are his by a two-fold title.

First by donation of God his father, hauing i *all power giuen vnto him in heauen and in earth*, euen *whatsoeuer things the father hath are his*, Ioh. 16. 15. and so consequently, *made heire of all things*, Heb. 1. 2.

Secondly, the earth is Christs and all that therein is by right of k creation, for *he founded it*, saith our Prophet, and

h *Torrecremat. in loc.*

i *Mat. 28. 18.*

k *Mollerus. Caluin. Strigelius.*

and that after a wonderfull manner, *vpon the seas and floods.* The waters, which as philosophie teacheth vs, are higher then the earth, and as the [l] Scripture telleth vs also, naturally would *stand vpon the mountains*; are by the word of God gathered together, and thrust vnder the ground, that the drie land might appeare, & so be made habitable, Gen. 1. 9. Exod. 20. 4. and these which happily seeme a most inept and weake foundation, are *firme bases*, Psal. 104. 5. & *mighty foundations*, Mica. 6. 2. to magnifie Gods power and providence, who as hee [m] brought light out of darknesse, so settleth he the solid earth on the liquid waters, yea, *he hangeth the earth vpon nothing*, Iob 26. 7. this *founding the land vpon the seas, and preparing it vpon the floods*, is so wonderfully wonderfull, that Almighty God asked his seruant *Iob, whereupon are the foundations thereof set, and who layd the corner stone thereof. Iob* 38. 6.

[n] *Xerxes* commanded his souldiers to fetter the waters of *Hellespontus*: and so God bindeth, as it were, the floods in fetters, as [o] S. *Basil* plainely, *Ligatum est mare precepto creatoris quasi compedibus*, he saith vnto the sea, [p] *Hitherto shalt thou come, but no further, and here shall it stay thy proud waues. Hee gathereth the* [q] *waters of the sea together, as it were vpon an heape, and layeth vp the deepe in his treasure house*, so that without his leaue, not so much as one drop can ouerflow the land.

All things then are Christs, in respect of creation, [r] *whom all things were made*: in respect of sustentation, as [s] *vpholding all things by his mighty word*: in respect of administration, as [t] *reaching from one end to another, and ordering all things sweetly*: in one word, *of him, & through him, and for him are all things*, Rom. 11. 36.

1. From hence wee may learne, that Christ is *the King of glory, Lord of hosts*, euen Almighty God. For he that made all, is [u] *Lord ouer all*, he that is the Creator of heauen and earth is Almighty (saith our Creed) able to doe whatsoeuer he will, and [x] more then he will too:

l *Psal.* 104. 6.

m *Gen.* 1: 3: 4.

n *Herodotus in Polymnia.*

o *In Hexamer. hom.* 4.

p *Iob* 38. 11.

q *Psal.* 33. 7.

r *Iob.* 1. 3.

s *Heb.* 1. 3.

t *Wisd.* 8. 1.

u *Rom.* 10. 12.

x *Thom. part.* 1. *quæst.* 15. *art.* 5.

more by his absolute power, then he will by his actuall, able to raise vp children vnto *Abraham* out of the very stones in the street, though hee doe not actually produce such a generation: his Almightinesse euidently proones him to be God, and his founding of the world his Almightinesse, for the gods that haue not made the heauen and earth, shall perish from the earth and from vnder heauen, Ierem. 10. 11.

y *Mat.* 3. 9.

2. Seeing the compasse of the world and all they that dwell therin are the Lords, it is plaine [z] that the Church is not confined within the limits of one region, or glued (as it were) to one seat onely. The [a] *Donatists* in olde time would tie the Church onely to *Carthage* in *Africa*, the *Papists* in our time to *Rome* in *Italy*: but the Scriptures affirme plainely that the [b] golden candle-stickes, are remooued from one place to another, and that the [c] kingdome of God is taken away from one nation, and giuen vnto another countrey, that brings forth the fruit therof, in euery region he that feareth God, & worketh righ eousnesse is accepted of him, Acts 10. 35.

z *Tileman.*

a *August. Epist.* 48.

b *Apoc.* 2. 1.

c *Mat.* 21. 43.

3. *S. Paul*, 1 Cor. 10. 26. from hence doth argue, that all the creatures in the world may be vsed by Christians either for food or otherwise, seeing *all is the Lords*, and in Christ ours, 1 Cor. 3. 22. not as *Anabaptists* imagine fondly that all things ought to bee common, and that the priuate possession of goods and lands is contrary to the rules of Christianity, for as [d] Diuines aptly distinguish, wee haue *ius ad rem, non in re*: right to the thing, but not in the thing, vntill either by gift or guift, by donation or emption it be made ours: as *S. Paul* insinuates in the cited place, *whatsoeuer is sold in the shambles eat yee, making no question for conscience sake, for the earth is the Lords, and all that dwell therein is.* If meat be solde in the shambles, it is not thine till it be bought, or otherwise lawfully brought vnto thy table, thy right to these things in the Lord, is not contrary to the commandement of the Lord, saying expressely, *Thou shalt not steale.*

d *Mollerus in loc.*

4. Mighty

4. Mighty Monarches and puissant Potentates [h] hence may learne that they bee not absolute masters of the world, but only the [f] Ministers of God. Superior Magistrates are his Liuetenants, and inferiour Magistrates, as it were, his Deputy-Lieutenants, vnto whom as vnto the Lord of all things, and Iudge of all men, euery Prince must one day [g] render an account of his stewardship, be [h] wise therefore ye Kings, be learned ye that are Iudges of the earth, serue the Lord in feare, reioyce before him in trembling.

5. This may comfort poore [i] pilgrims in exile, thrust out of their houses and home, persecuted from City to City for the profession of Christs holy Gospell. If the whole world bee Christs, how can they which are his, want any thing? he can, and (as it shall make most for his honour) he will also prouide for the banished, new houses, and new lands, and new goods, and new friends, and so restore to them (as he [k] promised) an hundredfold, blessing their [l] last daies more then their first: it is pithily sayd, *bono cuiq́, patria vbiq́*, he that hath his conuersation in heauen, hath euery where land enough vpon earth.

Who shall ascend] All men are the subiects of Christ at large, subiect to the Kingdome of his power, but all men are not the true subiects of Christ in his kingdome of grace. For all *ascend not into the hill of the Lord*, and among such as ascend, all *stand not in his holy place*, [m] that is, all men adioyne not themselues vnto the Church, and a great many which are in the Church, are not of the Church. Infidels are not so much as in the Church, hypocrites howsoeuer in the Church are no true members of the Church, according to that of [n] *Paul*, *all are not Israel which are of Israel*: such as come *to the hill of the Lord*, *stand not in his holy place*, for some beleeue but a [o] season, and few continue [p] faithfull vnto death: now the most infallible notes and characters of such as both *ascend and stand in Gods holy hill*, are three, *Cleannesse of hands*,

e *Tileman. Mollerus.*
f *Rom.* 13.4.
g *Luke* 16.2.
h *Psal.* 2.10.
i *Mollerus. Tileman.*
k *Mark* 10.30
l *Iob* 42.12.
m *Mollerus.*
n *Rom.* 9.6.
o *Mat.* 13 21.
p *Apoc.* 2.10.

hands, Pureneſſe of heart, and *Truth of tongue,* the which are reduced by Diuines vſually to theſe two; true [q] faith, and a good conſcience. For that is a *pure heart* which is purified by faith, Acts 15. 9. and a liuely faith is made knowen to the world by good workes, and by good words, as our Prophet heere, by *cleannеſſe of hands and trueneſſe of ſpeech,* as the Scripture teacheth vs, out of our harts abundance the hand worketh, and the tongue ſpeaketh, Matth. 12. 34.

Faith in the very act of our iuſtification is like [r] *Iudeth,* it cuts off *Holofernes* head alone, ſhe commandeth all her attendants, alwell great as little to ſtand without her tent, & to go forth of her preſence: but when once the deede is done, when the [ſ] ſerpents head is broken, and [t] trod vnder feet, her whole troope runnes to her, and ſtands about her: albeit faith apprehending Gods ſure mercy for the full and free pardon of all our ſinnes is in our iuſtification *Sola,* yet in our conuerſation it is not *Solitaria,* but accompanied euer with a *cleannеſſe of hands,* which is readie to doe that which is right, and with a *gracioufneſſe of tongue,* which is readie to ſpeake that which is true, neither deceiuing our neighbor, nor blaſpheming God, by *lifting vp his ſoule vnto vanity,* that is, taking his name in vaine, for ſo [u] ſome Diuines expound it.

Such as haue *cleane hands and a pure heart, receiue the bleſſing from the Lord, and righteouſneſſe from the God of their ſalvation,* hauing the promiſe both of the life preſent and of that which is to come, 1. Tim. 4. 8. they are *the generation of thoſe that ſeeke him, euen of thoſe that ſeeke thy face, O Iacob,* [x] that is, theſe are *Iacob,* euen [y] true Iſraelites, whom the Lord will acknowledge for his owne: they ſeeke God in this life, but they ſhall ſee him in the next [z] face to face: for as [a] *Iacob* when he wreſtled with an Angell ſaw God, and called the place *Peniel,* that is, Gods face or preſence: ſo they who ſeeke the LORD with innocent hands and a pure heart, ſhall enioy his preſence

q 1 Tim. 1. 19.

r Iudeth 13. 3. 4.

ſ Gen. 3. 15.
t Rom. 16. 20.

u See Bucer. Mollerus. Caluin. Stouchus. Bellarmin. Genebrard. Agellius in loc.
x Mollerus. Bucer. R. Stephanus.
y Ioh. 1. 47.

z 1 Cor. 13 12
a Gen. 32.

preſence and pleaſures at his right hand for euermore: [b] or theſe men are the generation that ſeeke God, and embrace his promiſe concerning the redemption of the world made to the Patriarch *Iacob*: or as [c] other, they ſhall ſeeke thy face, *ô Iacob*, that is, O God of *Iacob*, or the face of the [d] *God of Iacob*, or they ſeeke *the face of Iacob*, [e] that is, Gods Elect in the celeſtiall Hieruſalem: the which is all one with the former interpretation, becauſe none ſhall euer behold the face of *Iacob* in Hieruſalem aboue, but ſuch as behold the face of the God of *Iacob*, the contemplation whereof is the ſole bleſſednes and fulneſſe of ioy to *Iacob*.

b *Tileman.*
c New tranſlation in Engliſh margin. *Idem annotat Moller. & alij.*
d *Septuagint. Placidus. Agellius.*
e *Bellarmin.*

Now let vs examine whether theſe characters of the true Church agree to the Papiſts, inſolently boaſting of the Churches notes and name more then all other Chriſtians in the world: haue they *cleane hands*, which are [f] drunken with the blood of Saints, and with the blood of the Martyrs of Ieſus Chriſt? haue they *cleane hands*, whoſe maſſes are maſſacres, in crucifying Chriſt againe for the ſinnes of the quicke and dead, contrary to the Text [g] *once for all*? haue they *cleane hands*, whoſe pens openly maintaine the doctrine of King-killing? haue they *cleane hands*, [h] whoſe moſt holy fathers haue committed all vncleanneſſe, euen with greedineſſe? are their *hearts pure*, not *lifted vp to vanity*, when as they be [i] *Pompifices* rather then *Pontifices*, in brauery [k] ſucceeding rather *Conſtantine* a puiſſant Emperour, then *Peter* a poore Fiſher? are not their *hearts lift vp vnto vanity*, who pray to Saints as to Sauiours, adoring Idols and creeping to croſſes? are not their *hearts lift vp vnto vanity*, who contradict verity, making the traditions of men equall to the commandements of God? and is not their *tongue deceiuing*, who terme the true faith a faction, and the Goſpell hereſie? and is not their *tongue deceiuing*, who make lying equiuocation a liberall Art? is not their *tongue deceiuing*, who ſpeake [l] friendly to their neighbours, and imagine miſchiefe in their harts, openly,

f *Apoc.* 17 6.
g *Heb.* 9. 26.
h *See Bellarm. præfat. lib. de Rom. Pont. & Io: de Turrecre. ſum. de Eccleſia lib. 2. cap.* 103.
i *Berengarius apud Coſterum præf. de martyr. hæretic.*
k *Bernard. de conſiderat. lib. 4. cap.* 3.
l *Pſal.* 82 3.

openly pretending instruction, and yet secretly procuring, so much as they may, destruction of our Church and Countrey? [m] *Bernard* in these respects and many moe, had iust cause to crie out, *O miserandam sponsam talibus creditam paranymphis.*

Lift vp your heads, ô yee gates] most of the Iewish [n] Rabbins in olde time, and many [o] Christian Doctors in our time, haue construed this, as spoken in a *prosopopeia* to the gates of the holy temple to bee builded by *Salomon*, into which Gods arke should enter: and the Prophet cals them *euerlasting doores*, in comparison of the tabernacle that was a moueable house flitting and vnsettled, for Gods Arke was tossed vp and downe, from the wildernesse to *Gilgal*, and from *Gilgal* to *Shiloh*, and from *Shiloh* to the land of the Philistims, and from thence to *Bethshemech*, and to *Kiriathiarim*, it neuer had any sure footing vntill Almighty God, had [p] *chosen Mount Sion to be an habitation for himselfe, saying, this shall be my rest for euer, heere will I dwell, and my people shall* [q] *moone no more.* These doores then are termed *euerlasting*, not that they could or should continue for euer, but for a long season, euen vntill *the* [r] *fulnesse of time was come*, when our blessed Sauiour Christ Iesus, as being the truth of these types entred into the Holiest of Holies, and obtained eternall redemption for vs, Hebr. 9. 12.

Melancthon, Hen. Mollerus, and [s] many moe by these *gates* vnderstand Kings and Princes vpon earth, because Magistrates in these Easterne Countries, vsed to giue iudgement in the gates of the city, according to that of [t] *Amos, establish iudgement in the gates*: [u] or because the care of opening the gates of heauen is committed vnto them, as being the Lord-keepers of both the tables of the Law, that their subiects and people may lead vnder them a peaceable life in all godlinesse and honestie 1. Tim. 2. 2. our Prophet therefore doth exhort all higher Powers and Potentates to giue free passage to the Gospell

m *De consider. lib. 3. cap: 5.*

n *Apud Agellium & Genebrard. in loc.*
o *Bucer. Caluin. Wilcox.*

p *Psal. 132. 14*

q *2 Sam: 7: 10.*

r *Gal: 4: 4.*

s *Strigelius. Tileman. Genebrard.*
t *Amos 5: 15. Deut. 21: 19. 2 Sam: 19: 8.*
u *Placidus in loc.*

ſpell of Chriſt, as it were, to *ſet vpen the gates* of their city that *the King of glory may come in*, and that his word may dwell [x] among them plenteouſly. [y] So this part of the Pſalm doth anſwer the former aptly, for ſeeing *the earth is the Lords, and all that is therein*; it is fit that all higher powers ſhould be ſubiect vnto the higheſt power, and that they ſhould lay downe their crownes and ſcepters at his feet, which is the Kings of Kings, & Lord of hoſts. Againe, ſeeing none can *aſcend the hill of the Lord, and ſtand in his holy place, but ſuch as haue cleane hands and a pure heart*: it is neceſſarie that Princes ſhould entertain Chriſts Goſpell, which is the [z] power of God vnto ſaluation, [a] able to make the man of God abſolutely furniſhed vnto all good workes. If they will not periſh from the right way, they muſt of neceſſity kiſſe the ſon, Pſalm 2. 12. if they will enter into the gates of the city of God, they muſt open the gates of their owne city to God.

[b] Other interpret this of the doores of our heart, according to that Apoc. 3. 20. *Behold, I ſtand at the doore and knocke, if any man heare my voice, and open the doore, I will come in vnto him, &c.* In the Goſpels hiſtory we find that Chriſt had a foure-fold entertainment among men. Some receiued him into houſe, not into hart, as [c] *Simon* the Phariſie, who gaue him no kiſſe, nor water to his feet: ſome into heart, but not into houſe as the faithfull [d] Centurion, eſteeming himſelfe vnworthy that Chriſt ſhould come vnder his roofe: ſome neither into houſe nor heart, as the graceleſſe *Gergeſites*, Matt. 8. 34. ſome both into houſe and heart, as [e] *Lazarus*, [f] *Mary*, *Martha*, Now that Chriſt may [g] dwel in our harts by faith, & that our bodies may be [h] temples of his holy Spirit; we muſt as our Prophet exhorts here, *lift vp your ſoules*, that is in the words of S. *Paul* Col. 3. 2. our affections muſt be ſet on things which are aboue, and not on things which are on earth, if wee deſire to lift vp our heart vnto Chriſts verity, wee may not lift it vp vnto the worlds vanity,

x *Col.* 3: 16.
y *Mollerus.*
z *Rom.* 1: 16.
a 2 *Tim.* 3: 17.
b *Tremell. Wilcox.*
c *Luke* 7: 44.
d *Matth.* 8: 8.
e *Ioh.* 11: 11: 15
f *Luke* 10. 38.
g *Epheſ.* 3. 17.
h 1 *Cor.* 6: 19.

vanity, [i] that is, wee muſt not faſten our loue too much vpon the things of this life, but on thoſe pleaſures at Gods right hand, which are euermore, that [k] as we haue borne the image of the firſt *Adam*, who was earthly, ſo we ſhould beare the image of the ſecond *Adam*, which is heauenly, 1 Cor. 15. 49. the prophane worldling ſings a *nunc dimittis*, vnto Chriſt, and ſaith as the Diuels, *Ah what haue we to doe with thee, thou Ieſus of Nazareth*, and as [m] *Iob* reports his words, *depart from vs, for wee deſire not the knowledge of thy wayes.* On the contrary, the religious ſoule enioying the poſſeſſion of her Sauiour, chaunteth a merry [n] *Magnificat*, & a pleaſant *Te Deum*: ſhe ſaith vnto Chriſt, as [o] *Ruth* vnto *Naomi*, *entreat mee not to leaue thee, nor to depart from thee, for whither thou goeſt, I deſire to goe, the Lord doe ſo to me, and more alſo, if ought but death diuide me from thee.* Nay, death it ſelfe ſhall not part vs, for when I am looſed out of my bodies priſon, I hope to be [p] with my Chriſt, as [q] *Ittai* then vnto *Dauid*, I ſay to my Ieſus, *as the Lord liueth, and as my Lord the King liueth, in what place my Lord is, there ſhall thy ſeruant be whether it be in life or death.*

O Lord, which art the God of my [r] ſaluation, I [ſ] lift my heart to thee, deſirous to ſeeke thee, both in the right *vbi*, where thou mayeſt be found, and in the right *quando*, [t] while thou mayeſt be found: open my dull eares, and hard heart, that thy ſonne my Sauiour may come in & dwel with me: grant me grace that I may ſtill heare while hee calleth, open while hee knocketh, and hold him alſo when I haue him, that I may both aſcend thine hill, and ſtand in thine holy place, that I may not onely ſoiourne in thy tabernacle, but alſo reſt and dwell vpon the mountaine of thine holineſſe.

[u] *Iuſtin Martyr*, [u] *Euthymius*, and [y] other, aſwell ancient as moderne interpreters expouud this of Chriſts aſcending into the heauen of heauens, whoſe gates were ſhut, vntill he which is the [z] firſt fruits of the dead opened them vnto true beleeuers: to ſay that the ſoules of the

i *Auguſt. in loc.*
k *Arnob. in loc.*
l *Mark.* 1. 24.
m *Iob* 21. 14.
n See Dr. *Huls Ser. Manshart Chriſts home.*
o *Ruth* 1. 16.
p *Phil.* 1. 23.
q 2 *Sam.* 15. 21
r *Pſal.* 18. 47.
ſ *Pſal.* 25. 1.
t *Eſay* 55. 6.
u *In Dialog. cum Tryphon.*
x *In loc.*
y *Baſil. Steuchus. Agellius. Bellarmin. omnes patres vti Genebrard. in loc.*
z 2 *Cor.* 15. 20.

the holy fathers dying before Chriſt, enioyed not Gods preſence but that they were locked vp in *Limbo patrum*, a corner of hell, is a popiſh errour contrary to the word of God, Eccleſiaſtes 12. 7. Matth. 8. 11. Luk. 16. 23. Luk. 23. 43. affirming that they returned vnto God who gaue them, and that they reſted in the Kingdome of heauen, in *Abrahams* boſome, in paradiſe, where they could not ſuffer any paines either of ſenſe or loſſe, they were doubtleſſe in heauen (generally ſo taken) that is, in a bleſſed eſtate, becauſe they died in the Lord: yet to ſay that they went not immediately to heauen (properly ſo called) vntill our bleſſed Sauiour *the King of glory* did aſcend and *open thoſe gates and euerlaſting doores*, is an opinion [a] happily that ſeemeth agreeable to the Scriptures Heb. 9 8. & 10. 10 & 11. 39. 40. Ioh. 3. 13. 14. 3. and to the fathers, *Chryſoſt. in Luc. 16. de Diuite, & in Epiſt. ad Heb. cap. 9. ver. 9. & cap. 10. verſ. 20. & operis imperfecti in cap. 3. Matth. Baſil in Pſalm. 48. Epiphan hæreſ. 46. contra Tatianos. Iuſtin. in Dialog. cum Tryphone. Auguſtin. Epiſt. 57. ad Dardanum. & 99 ad Euodium, & de Geneſi ad lit. lib. 8. cap. 5. Hierom. in Epitaphio Nepotian ad Heliod, Tom. 1. pag. 21. Ambroſ. de fide li. 4. ca. 1. Primaſius in Epiſt. ad Heb. cap. 8. verſ. 9. & cap. 10. verſe 20.*

a *Melius eſt dubitare de occultis quam litigare de incertis. Auguſt. de Gen. ad lit. lib. 8. cap. 5.*

So that the Prophet heere bringeth in a great many glorious Angels attending Chriſt in his aſcenſion, and ſaying to the reſt of the celeſtiall Hierarchy, *Lift vp your heads, ô yee gates, and be yee lift vp you euerlaſting doores, and the King of glory ſhall come in.* Heauen gates are called *euerlaſting*, becauſe they ſhall endure for euer, or becauſe they bee the doores into the life which is euerlaſting.

Who is the King of glorie?] Chriſt in two reſpects is *the King of glory*. 1. For that all honour and glory belongs properly to him, [b] *his is the Kingdome, the power, and the glory*, called in this regard *the Lord of glory*, 1. Corinth. 2. 8.

b *Matth. 6. 13.*

Secondly

Secondly, for that Christ maketh vs partakers of his glory, termed in this respect *our glorious Lord Iesus*, Iam. 2.1. If *the Lord of hosts, strong and mighty in battell, be the King of glory*, then Christ (hauing conquered all his enemies, and made them his foot-stoole, triumphing ouer death, and the Diuell which is the founder of death, and sinne which is the sting of death, and the graue which is the prison of death, and hell it selfe which is the proper dominion of the Diuell and death) is doubtlesse in himselfe *the King of glory*: and forasmuch as hee died for our sinnes, and is risen againe for our iustification, and is ascended on high to giue gifts vnto men, in this life [c] grace, in the next [d] glory, what is hee lesse then a King of glory toward vs, of whom, and thorough whom alone we that fight his battels are deliuered from the hands of all that hate vs, and so made victors 1 Cor. 15.57. yea more then conquerours, Rom. 8.37.

c *Eph.* 4.8.11.
d *Ioh.* 14 2.

PSAL.

PSAL. 68.

Let God arise, and let his enemies be scattered, &c.

THE Prophet in this Hymne respecting rather matter then methode, doth vtter diuerse things a little confusedly: yet his generall intent is to declare Gods Almighty power & prouidence manifested in comforting his, and confounding their enemies; for which [e] mercy toward the one, and [f] iudgement towards the other, he calleth vpon all people, the faithfull especially, to [g] *sing praise and ascribe power vnto him.* In the two former verses two persons are cheefely remarkable.

1. God as agent destroying, in whom obserue
   - 1. His might, easily destroying such as hate him, he doth onely *arise.*
   - 2. His mercy
     - *Patiendo*, in his patience toward the wicked, he seemeth as it were to sleepe for a time, implyed in the word *exurgat.*
     - *Faciendo*, in his actions toward the Godly, standing vp in his good time, reputing all their enemies, *his enemies.*

2. The wicked as patient destroied, in who note
   - 1. Their condition, *enemies & haters of God.*
   - 2. Their iudgement.
     - great, [h] a fourfold scourge: *Scattering, flying, vanishing, perishing,*
     - [i] Sudden, as *the smoake driuen away with the winde, and like wax melting at the fire.*

[e] *Vers.* 3, 5, 6, 9, 10, 11, 12, 13, 14, 15, 16, 19, 20, 22, 27.
[f] 1, 2, 6, 12, 21, 23, 30.
[g] *Verse* 4, 19, 26, 32, 34.
[h] *Placidus.*
[i] *Genebrard. Wilcox. Præceps & præsens interitus. Tremell. in loc.*

First as concerning the mighty power of God, [k] hee neede not arme himselfe with any weapons, either offensiue or defensiue, it is enough if hee doe but *arise*: sufficient if hee mooue but his little finger (as it were) yea, the very least of all the workes of his fingers: hee which is the Lord of hosts hath a great many royall armies to fight his battell, *his chariots are twenty thousand, euen thousands of Angels*, as it is in the 17. verse of this Psalme, hee saith vnto the creature come, and it commeth: and to that goe, and it goeth: and to a third, doe this, and it doeth it. If hee raise but an host of [l] frogs, or a swarme of flies, his enemies are *scattered* instantly, for it is [m] nothing with him to helpe with a great many men, or with no meanes. If he but [n] speake the word it is done, for as by his word he made the whole world, so by his word hee can marre whatsoeuer is in the world: his power is called *actuall*, in doing whatsoeuer he will, and *absolute*, for that hee can doe more then hee will. His actuall power and reuealed will especially concern vs in all the chances of this our life, so the Leper insinuates, Matth. 8. 2. *Lord, if thou wilt thou canst make mee cleane*, not if thou canst thou wilt: he can (as the Papists imagine) transubstantiate his flesh in the Sacrament, but we read not that he will: he can saue such as [o] despise the riches of his mercies, and abuse his grace to wantonnesse at the last houre without any repentance, but wee read not that he will: it is our comfort that hee will (at what time soeuer a sinner repenteth him of his sin from the bottome of his heart) put all his wickednesse out of his remembrance: it is our comfort that he will [p] heare vs, if we call vpon him in the time of trouble, giuing vs [q] whatsoeuer wee shall aske in his name: it is our comfort that God can arise, because he will arise: for seeing our father in heauen is able and willing, that is, able because willing to [r] *lay hand vpon the shield and buckler, and to stand vp for our helpe*: why should we feare what either the malicious man, which in Scriptures is called a [s] diuell,

k *Caluin. Mollerus.*

l *Exod.* 8.

m 2 *Chron.* 14. 11.

n *Psal.* 33. 9.

o *Rom.* 2. 4.

p *Psal.* 50. 15.

q *Ioh.* 16. 23.

r *Psal.* 35. 2.

s *Ioh.* 6. 70.

uell, or the diuell himselfe, which is termed a [t] malicious man, is able to wish or worke against vs. If God arise, then all *his enemies*, that is, our enemies [u] for his sake, shall instantly *vanish as smoake before the winde, and as wax before the fire.*

The mercifulnes of God is seene firſt in his patience toward the wicked, [x] implied in the word *arise*, for hee seemeth as it were to [y] *sleepe*, and not to marke what is done amisse. The Lord is [z] patient, and would haue none to perish, but would all men to come to repentance. He was longer in destroying [a] one city, then in building the whole world, slow to wrath, and ready to forgiue, desiring not the death of a sinner, but rather that he should amend. He doth not arise to particular punishments, much lesse to the generall iudgement, but after [b] long suffring and great goodnes. O Hierusalem, Hierusalem, how often would I (quoth our Lord) haue gathered thy Children together as the Henn gathereth her Chickens vnder her wings, and ye would not, Mat. 23. 37.

As the mercies of God are manifested in his patience towards the wicked, so likewise in his actions toward the godly: for as it is sayd in the 21. verse, *he shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his wickednesse.* If obstinate haters of God and Godlinesse will not desist, but continue raging and rauing against the Lords annoynted, at length hee will [c] awake as one out of sleepe, and as a Gyant refreshed with wine, hee will in his fury smite his enemies in the hinder parts, and put them to a perpetuall shame: their crying sinnes make such an alarum in his eares, as that he will awake and *arise* too, for the protection of such as are [d] vpright in heart. Wee reade Matth. 8. that the ship of the Church is tossed with the waues of affliction, and with the boystrous windes of contrary doctrines in the troublesome sea of this world: and in the meane while Christ our great master seemes to sleep: yet when

t *Mat:* 13:28.

u *Matt:* 5: 11.

x *Lorin: in loc.*

y *Psal.* 44: 23

z 2 *Pet:* 3: 9.

a *Iericho, Iosua* 6: 4.

b *Psal:* 103. 8

c *Psal:* 78. 66.

d *Psal:* 11: 2.

we call and cry, *Master, saue vs, or else we perish*; he doth awake, and rebuke the windes, and the waues, and there followeth a great calme: [e] hee that keepeth Israel doth neither slumber nor sleep, I sleep (saith our blessed [f] Sauiour) but mine heart awaketh: our watch-men should wake in vaine, if the Lord did sleep, the truth is he doth *arise* while we rest. If the Lord himselfe had not been on [g] our side when our enemies rose vp against vs, had not he beene waking while wee were sleeping, the furious and fiery Gun-powder faction had swallowed vs vp quicke, when they were so wrathfully displeased at vs: & therfore let vs sing with our Prophet in the 19. verse of this Hymne, *Praised bee the Lord daily, euen the God that helpeth vs, and powreth his benefits vpon vs.*

e *Psal:* 121: 4.
f *Cant:* 5: 2.
g *Psal:* 124: 1.

[h] Interpreters obserue generally, that these words are borrowed from *Moses*, Numbers 10. 35. *Arise Lord, and let thine enemies be scattered, and let them that hate thee fly before thee.* This vndoubtedly was a very good prayer in *Moses*, [i] but *Dauid* heere by common experience prooues that to be most true, which *Moses* heartily desired, namely, that the Lord ariseth and fighteth against all such as are enemies to his arke, haters of his Church, and despisers of his holy couenants. And therefore whereas some make these words [k] either a prayer that Gods hateful enemies may be destroied, or a propheſie that they shall be destroyed; other make them a plaine proposition, and read them [l] *Indicatiuely*, God doth arise, *Deus exurgit*, or *surgente Deo*: The sense vpon the point is all one, for they who pray that God would arise, and they who confesse that hee doth arise to scatter his enemies, ascribe both of them a commanding *power to God ouer Israel*: and therefore the Kings and Queenes of *England* vsed to stamp this sweet sentence vpon their coyne, *Exurgat Deus, & dissipentur inimici*: it is reported of the deuout [m] *Antonius* also, that hee did coniure the Diuell in singing these words: and beloued, when our aduersary doth assault vs at any time, let vs haue recourse

h *Buter. Mollerus. Genebrard. Lorin.*
i *Caluin.*
k *Rabbi Dauid apud Fagubinum in loc. Idem annotat. Vatablus.*
l *Bucer. Vatablus. Tremellius.*
m *Athan. apud Bellar: in loc.*

course to Gods buckler and booke. If he tempt thee to commit idolatry, heare what God sayth vnto thee, [n] *thou shalt worship the Lord thy God, and him only shalt thou serue.* If he tempt thee to couetousnesse, put on Gods armour and say, [o] *Couetousnesse is the root of all euill, and they that will be rich fall into snares, and into many foolish & noysome lusts, which drowne men in perdition and destruction.* If he tempt thee to priuate reuenge, let God arise, who saith expressely, [p] *vengeance is mine.* If hee tempt thee to the sinne of incontinence, let God arise, who commands in his Law, *Thou shalt not commit adulterie,* [q] know you not that your bodies are the temples of the holy Gost, and the members of Christ, shall I then take the members of Christ, and make them the members of an harlot? no, no, *Let God arise,* and so these raging lusts, and all other our enemies shall be dispersed.

In the wicked I haue noted first their condition, and then their punishment. Their condition is, that they bee both *enemies* and *haters* of God. Enemies to God, [r] as being enemies to the children of God, for hee that [s] hurteth his Prophets, and toucheth his annoynted, is sayd to touch the [t] apple of his eye: this our blessed Sauiour did promise and practise: promise, [u] *Hee that receiueth you, receiueth me, and he that* [x] *despiseth mee, despiseth me*: this he did also practise, for when [y] *Saul* breathed out threatnings and slaughter against the Disciples of the Lord, Christ appearing to him expressely, said, *Saul, Saul, why persecutest thou mee?* because that which is done to the least of my brethren, I take it as done to my selfe, Matth. 25 40.

Yea, but how can any wicked wretch *hate God* which is goodnesse it selfe? all the world cals for truth, 1. Esd 4. 36. and God is truth, Ioh. 14 6. [z] answer is made, that Almighty God is considered two wayes; in himselfe, and in his effects: as God is considered in himselfe and in his essence, none can hate him, as being goodnesse it selfe, for the Saints enioying his presence, seeing him,

n *Mat:* 4: 10.

o 1 *Tim.* 6. 9. 10

p *Rom.* 12. 19.

q 1 *Cor:* 6: 15.

r *Mollerus. Caluin.*

s *Psal.* 105. 15

t *Deut:* 32: 10. *Zach.* 2 8.

u *Mat:* 10: 14.

x *Luke* 10: 16.

y *Acts* 9: 1.

z *Thom.* 22*æ. quæst.* 34. *art.* 1. & *Lorin. in loc.*

a as hee is b face to face, ſing *halleluiah*, ſaluation, and glory, and honour be to the Lord our God, Apo. 19. 1. but in this world God is conſidered c in his workes, and ſeene in his effects onely. Wherof ſome be pleaſing to the wicked, as breath and life, Acts 17. 25. ſuffering his ſunne to ariſe; and his raine to fall on them, Matt. 5. 45. opening his hand & filling all things with his plenteouſneſſe, Pſal. 145. 16. other effects of his are diſtaſtefull to mans inordinate will and corrupt affections, as the prohibition and puniſhment of ſinne: and in theſe reſpects euery reprobate is an hater of God, & fighteth vnder the banner of his mortall enemie the Diuell. Almighty God d hates nothing which he made. for all his creatures are good, yea very good, Gen. 1. 31. he hates onely ſin in the reprobate which is a nothing, and conſidered as a thing that is not the worke of God, but of the Diuell and darkneſſe. So the Lord is ſaid to hate e *feet that be ſwift in running to miſcheefe, haughty eyes, a lying tongue, hands that ſhed innocent blond, an heart that imagines wicked enterprizes*, in a word, f *hee loueth righteouſnes, and hateth iniquity, hee hath no pleaſure in wickednesſe, he doth abhorre blood-thirſty men, and all ſuch as work vanity*, Pſalm. 5. 4. God then hates the reprobate for their ſinne, and the reprobate hate God, as prohibiting and puniſhing their ſinne, ſaying, g *Depart from vs, for we deſire not the knowledge of thy wayes*. If our ſoules abhorre the h workes of the Nicolaitans, if wee deſpiſe the wicked onely, becauſe they bee giuen ouer to commit all iniquity with vnſatiable greedineſſe; i aſſuredly wee follow God as deere children, and wee may well apply the words of our Propher, Pſal. 139. 21. *Doe not I hate them, ô Lord, that hate thee? yea Lord, I hate them right ſore, euen as though they were mine enemies*: & if the wicked deſpight and deſpiſe vs only for righteouſnes ſake, reuiling vs, & perſecuting vs, & ſpeaking all manner of euill againſt vs in Gods cauſe falſly, let vs be glad and reioyce, for great is our reward in heauen, Mat. 5. 11. 12.

Now

a 1 *Ioh.* 3 2.
b 1 *Cor.* 13 12.
c *Rom* 1.20.
d *Wiſd.* 11.21.
e *Prou* 6.16.
f *Heb.* 1.9.
g *Iob* 21.14.
h *Apoc.* 2.6.
i *Epheſ.* 5.1.

Now touching the punishments of such as hate God, the first is *Scattering*, and *woe to him that is alone*, quoth [k] *Salomon*, a good man often wants comfort, when hee wants company, much more the wicked afflicted with outward dangers, and affrighted with inward terrours of an hellish conscience. There is great greefe when old friends part, greater when a man and his wife part, greatest of all when the soule and the body part, because these haue liued long and tooke sweet counsaile together. And so doubtlesse it is an intolerable discomfort to the wicked, to bee *scattered* one from another, who did [l] furiously rage together, and runne together against the Lord and against his anoynted.

k *Eccles.* 4.10.

l *Psal.* 2.1.

The second punishment of the wicked is *flying*, as being afrayd to looke God in the face: souldiers after a retreat sometimes returne to fight, and foyle their foes: but it is not so with vngodly men in Gods holy warre, for when the Lord [m] smites his enemies in the hinder parts, he puts them to a perpetuall shame. Yea, but how can they flie from him? as our Prophet [n] elsewhere, *Whither shall I goe from thy Spirit, and whither shall I goe from thy presence; if I climbe vp into heauen thou art there, if goe downe to hell, thou art there also*, &c. answer is made by [o] S. *Augustine*, *Fugiant animo non corpore, timendo scilicet non latendo, nec ab ea facie quam non vident, sed ab ea quam videre eoguntur.* They flie not from that face which they doe not see, for *they shall see the sonne of man comming in the clowdes of heauen, with power and great glorie*, Matt. 24. 30. but from his face they would not see, calling to the mountaines in that day, [p] *fall vpon vs, and hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.* The summe of all is briefly this, being *scattered* they *flie*, flying they *vanish*, and vanishing they *perish at the presence of God.*

m *Psal.* 78.67.

n *Psal.* 139.6.

o *In loc.*

p *Apoc.* 6.16. *Isay* 2.10. *Hosea* 10.8.

As God destroyeth his enemies soundly, so suddenly, *like as the smoake vanisheth, so shalt thou drive them away, &c.* the higher the smoake, the sooner dispersed by

the winde, wax the neerer to the fire thé sooner melted. Our God is a [q] consuming fire, and he rideth vpon the wings of the [r] winde, and therefore so soone as hee doth *arise, his enemies vanish as smoke, and melt as wax before his presence.* While their rage and courage seemes most impetuous, suddenly their [s] hard hearts are loosed and lost, as fire melts the wax, so feare their wrath: at Gods presence while they thinke to vanquish other, they vanish themselues: all their furie is but a fume, [t] *pride goeth before destruction, and an high minde before the fall.*

Concerning the generallity of this doctrine, we find that the wicked [u] *spend their daies in mirth, and then in a moment goe suddenly downe to hell. Yet a little while* (saith our [x] Prophet) *and the vngodly shall bee cleane gone, thou shalt looke after his place, but hee shall not bee found: oh how doe they consume and perish, and come to a fearefull end, euen as a dreame when one awaketh: so shalt thou make their image to vanish out of the City,* Psalm. 73.18 19. *their destruction shall come speedily,* Prou. 6. 15. *as a swelling in an high wall, whose breaking commeth in a moment suddenly,* Esa. 30.13.

To speake more particularly, [y] *Babel is suddenly falne and destroyed,* and the [z] King of Babel as hee was carowsing in the golden vessels of the Temple, saw the fingers of a mans hand writing a fearefull sentence against him vpon the walles of his Pallace, whereupon *at the same houre while hee was feasting, his countenance was changed, and his thoughts so troubled, that the ioynts of his loynes were loosed, and his knees smote one against another.* The iudgement of God vpon *Corath, Dathan,* and *Abiram,* was also sudden, for as they disputed against *Moses* and *Aaron*, impudently iustifying their conspiracie, [a] *the earth opened her mouth and swallowed them vp all aliue, so that in the sight of all Gods people they went downe quicke into hell.* [b] *Herod* in the middest of all his brauery was *immediately smitten by the Angell of the Lord, so that he was eaten of wormes, and gaue vp the ghost.*

q *Heb:* 12: 29
r *Psal:* 18: 10.
s *Agellius.*
t *Prou:* 16: 18.
u *Iob* 21: 13.
x *Psal:* 37: 10.
y *Ier:* 51: 18.
z *Dan:* 5: 5.
a *Num:* 16: 32
b *Acts* 12: 23.

[c] *Arrius* the blasphemous hereticke was vpon the sudden *in the middest of his pompe and pontificality, taken away with a stinking death.* [d] Pope *Iohn* the 12. in the very act of adultery was suddenly smitten by the Diuell, and so hee died in his filthinesse. Pope [e] *Siluester* the second (who being a coniuring Frier, gaue himselfe vnto the Diuell vpon condition he might bee Pope) as hee was on a time singing masse at Rome, heard a great noyse of Diuels that came to fetch him away: whereat beeing terrified and tormented, and seeing no way to escape, hee desired his people to rend his body in peeces after his death, and lay it vpon a chariot, and so let horses draw him whither they would. [f] In the yeere 1530. there was at *Norenberg* a certaine Priest who studied Art-Magicke, and being very couetous of money, the Diuell (whom he serued) shewed him thorough a chrystall, a good deale of treasure hidden in the citty; whereupon he went presently to that part of the towne where he supposed it to haue lyen buried, and being arriued at the place with a companion whom hee brought to this pretty pastime, fell a searching and digging vp an hollow pit, vntill hee perceiued a coffer in the bottome of the hole, with a great dogge lying by it; whither hee was no sooner entred, but the ground fell vpon him, and so smoothered and crushed in a moment to death. Concerning this argument, See *Fox Martyrolog.* from page 1902. to page 1916. *Bellarmine de notis Ecclesiæ, cap.* 17. and *Hansenmullerus hist. Iesuit. ordinis cap.* 11.

c *Socrat: hist: lib:* 1: *cap:* 25.

d *Io: de Turrecremat: sum: de Eccleſia lib:* 2: *cap:* 103.

e *Nauclerus Platina.*

f *Wierus.* See Theater of Gods iudgements written by *Thomas Beard. lib.* 1. *cap.* 21.

The late iudgements of God vpon incorrigible sinners in our owne countrey within our owne memorie haue beene very fearefull, as vpon [g] *Anne Aueries* a Flax-woman of London, who forswearing her selfe for a little money that shee should haue payd at a shop in Wood-street for six pound of tow, foorthwith (as being surprized by *Gods arising to scatter his enemies*) fell downe speechlesse, and so died a loathsome death, to the terrour of all periured and forsworne wretches. And vpon

g *How Chron.*

on [h] C. M. a notorious Atheist, openly mocking at God and godlinesse, not in word onely, but (as it is credibly reported) in writing also: this impious wretch as hee was stabbing another in an Ale-house, was euen with his owne dagger in his owne hand stabbed into his owne head, in such sort, that notwithstanding all the meanes of Surgery, hee shortly died, blaspeming and swearing to the last gaspe: wherein Gods iustice did appeare notably for our instruction, in that he compelled his owne hand which had written those blasphemies to be the instrument of his punishment, and that in his braine which had impudently deuised the same. Who can ouerpasse heere, how some cheefe plotters of the most execrable *Gun-powder Treason* being together in a chamber, were so scorched by their owne powder as it was in drying, that they were driuen to confesse the heauy iudgement of God vpon them. Euery yeere we heare that some notorious Drunkards are drowned euen in their drunkennesse, when as they haue neither wit nor will to say so much, as *Lord haue mercie vpon vs*: a punishment so proportionable to that hoggish sinne, that all the world may know *God doth arise to scatter his enemies.*

h See *Thomas Beard vbi sup. cap.* 23.

This I take to bee literally the true meaning of this Hymne, but S. *Paul* hath a mysticall interpretation heereof, Ephes. 4. 8. and so most of the [i] fathers apply this to Christs exaltation and his enemies confusion. Now Christ hath

a [k] foure-fold exaltation.
1. In mount Thabor, his *transfiguration*, Matth. 17.
2. In Hierusalem, his *resurrection*, Mat. 28.
3. In mount Oliuet, his *ascension*, Acts 1.
4. In the clowds, his *comming to iudgement*, Apoc. 1. 7.

[l] Some Diuines haue construed this of his arising to iudgement,

i *Hilarius. Augustin. Hierom. Arnobius Euthym.*

k *Bonauent. in loc.*

l *Cyprian apud Lorin. in loc. Idem Bonauentura.*

iudgement, according to that Apoc. 6. 10. *The soules of them that were killed for the Word cry with a lowd voyce, saying, how long Lord holy and true doest thou not iudge and reuenge our bloud on them that dwell on the earth:* as if they should haue spoken in the words of our Prophet, *Arise Lord, and make thine enemies thy foot-stoole,* for all things in that day shall be put vnder Christs feet, 1 Cor. 15. 27. then his enemies heere and there *scattered* shall be [m] gathered together, and albeit they *flie before him,* inuocating the rockes and mountaines to fall vpon them, and to hide them from his presence, Apoc. 6. 16. yet they must all appeare before his throne, to receiue their heauy damnation and doome. [n] *Hunc nulla vis humana eliidet, aut acumen eludet,* no humane force can preuent, or cunning circumuent this high and holy Iudge, that day shall be to the wicked, [o] *a day of anger, a day of trouble & heauinesse, a day of destruction and desolation, a day of darknesse and blacknesse,* wherin their [p] hearts shall faile them for feare, [q] seeking death and shall not finde it: for all our weale and woe consisteth in those two words of Christ, *Ite, Venite,* Goe yee cursed, Come yee blessed. If he say *Come,* they which enioy his presence shall haue *fulnesse of ioyes and pleasures at his right hand for euermore,* Psalm. 16. 12. *they shall drinke of his pleasures as out of the riuer,* Psal. 36. 8. before him as it is sayd heere, verse 3. they shall be *glad, merry, ioyfull.* If he say *Depart,* most accursed are they which are depriued of his presence: this one word is worse then all the rest in the reprobates sentence, for as [r] Diuines obserue, *pœna damni, pœnalior est quàm pœna sensus,* the paine of losse is more greeuous then the paine of sense, for the torments of hell are termed in the Fathers and in the Scriptures also *damnation,* in respect of the losse of an infinite good which is God. If [t] *Esau* seeing his yonger brother *Iacob* to haue got the blessing, *irrugit clamore magno,* roared out with a great cry and bitter, out of measure, saying vnto his father, hast thou not reserued a blessing also for me? how lowd

m *Mat.* 25. 32

n *Lipsius de Const. ant. lib.* 1. *cap.* 17.

o *Zophon.* 1. 15.

p *Luke* 21. 26.

q *Apoc.* 9. 6.

r *Chrysost. Prosper. apud Dion. Carthus. de quatuor nouiss. part.* 2. *art.* 11.

s *Thom.* 12. *quæst.* 87. *art.* 4.

t *Gen.* 27. 34.

lowd will the reprobate roare figured in *Eſau*, when as they ſhall beholde the Saints figured in *Iacob*, to haue got the benediction of their heauenly father, and that no more bleſſing remaineth for them. O with what vnſpeakable rage will they confirme their owne malediction, curſing the [u] day wherein they were borne, and the night wherein it was ſaid, a childe is conceiued, curſing the [x] womb that bare them, and the paps that gaue them ſuck, deſiring rather neuer to haue bin born, then to heare ſuch an affrighting ſentence, *Goe yee curſed*: this infinite loſſe doubtleſſe is *the very hell of hells*, as [y] *Chryſoſtome* ſayd, *a thouſand hels are not hing in compariſon of it*. O ſweet Ieſu who diddeſt aſcend the croſſe, to take vpom thee the curſe of the Law, to deliuer vs from the curſe of ſinne, ſaue vs with thy mercy, that vpon vs may not fall ſo terrible miſery.

u *Iob* 3. 3.
x *Luke* 11. 27.
y *Vbi ſup.*

[z] Other vnderſtand this of Chriſts incarnation, as if our Prophet ſhould pray, bleſſed Lord, deferre not thy comming any longer, ariſe to viſit and redeeme thy people, remember thy promiſe, ſaying, [a] *I will vp, and I will helpe euery one from him that ſwelleth againſt him, and I will ſet them at reſt*. Ariſe Lord from the ſeat of thy Maieſtie to ſuccour vs in our miſery: thou which art [b] *the conſolation of Iſrael, and the* [c] *deſire of all nations*, ariſe to [d] caſt out the Prince of darkneſſe, and to deliuer vs from our enemies and from the hands of all that hate vs.

z *Lorin.*
a *Pſal.* 12. 6.
b *Luke* 2. 25.
c *Hag.* 2. 7.
d *Iob.* 12. 31.

But becauſe Chriſt in his mortall eſtate was oppreſſed of his enemies, [e] *in the dayes of his fleſh, offering vp prayers and ſupplications with ſtrong crying and teares vnto him that was able to ſaue him from death*, vpon the croſſe complaining, [f] *haue ye no regard all ye that paſſe by this way, behold and ſee, if there be any ſorrow like to my ſorrow, &c.* I ſay, becauſe Chriſt in his eſtate of humiliation appeared not as the Lord of hoſts and King of glory, but as a worme trodden vnder the feet of ſuch as hated him; I finde that moſt Interpreters, as well [g] ancient, as [h] moderne, take

e *Heb.* 5. 7.
f *Lam.* 1. 13.
g *Athanaſius apud Lorin. Auguſtin. Hilarius. Hierom in loc.*
h *Mollerus. Strigelius. Stephus. Bellarmin.*

take this hymne as a prophecie concerning his glorious reſurrection and triumphant aſcenſion: in *ariſing* from the dead hee *ſcattered all his enemies*, and in his aſcenſion (as our Prophet heere verſe 18.) *he led captiuity captiue, giuing gifts vnto men*, among other euen *to his enemies, that the Lord God might dwell in them*: as the next hymne deſcribes Chriſt in his ſuffering, ſo this in his triumphing.

His enemies are { Principally and properly the[i] diuels. / Secondarily, the Iewes.

i *Hilarius. Hierom. Euthym.*

By deſcending into hell and ariſing from the dead, he triumphed ouer the diuels in their owne dung-hils & dungeon, he brake the Serpents head, & trod Sathan vnder his feet, & by his aſcending vp on high hee gaue gifts, euen the manifolde graces of his holy Spirit, whereby the Diuell is driuen out of his ſtrong holds, out of the hearts of men, and ſo their ſoules and bodies are houſes of God and temples of the holy Ghoſt.

The Iewes are reputed enemies to Chriſt in denying him for their King, in reuiling him all his life, in bringing him to his death, in blaſpheming him and perſecuting all his, euer ſince to this preſent day. Wherfore ſo ſoone as Chriſt aroſe they were *ſcattered* in their thoughts, as hauing [k]imagined a vaine thing in [l]rolling a great ſtone to the doore of the Sepulcher, ſealing it and making it ſure with a watch. For it was [m] impoſſible that the Lord of life ſhould be holden of death, his ſoule could not be loſt in the graue, nor his fleſh ſee corruption, and therefore the ſtone being rolled away by an Herald of heauen, Matth. 28. 2. hee raiſed himſelfe from the dead to the confuſion of ſuch as hated him. Againe, the Iewes were *ſcattered* in their eſtate, [n] *They that did feede delicately periſhed in the ſtreets, and they that were brought vp in ſcarlet embraced the dung.* And laſtly, *ſcattered* in their habitation, as the ſtones of their Sanctuary were ſcattered in the corners of euery ſtreet: ſo themſelues heeretofore Gods [o] Sanctuary continue ſcattered

k *Pſal.* 2: 1.
l *Mat.* 27: 60.
m *Acts* 2: 24. 31.
n *Lam.* 4: 5.
o *Pſal.* 114: 2.

ſcattered in euery quarter of the world. [p] S. *Iames* in his Epiſtle ſalutes them after this ſort, *To the twelue Tribes which are ſcattered abroad*, and ſo they liue diſperſed and deſpiſed vnto this our preſent age, being [q] leſſe then any nation, and baſely kept vnder in euery place. They who ſold their Sauiour doe now buy their repentance deere, for they cannot ſee ſo much as the ſeat of their Temple or City, vnleſſe they pay for this ſight vnto the Garriſons of the Turkes, now Lords of the ſometime Holy-Land, [r] who repute the Iewes a great deale more vile then Chriſtians, in ſo much that if a Iew will turne Turke, hee muſt firſt turne Chriſtian before hee may bee Turke. Wherein wee may behold Gods vnſearchable [ſ] bountifulnes and ſeuerity, towards them in making his peculiar people no people, ſeuerity: but toward vs bountifulneſſe in adopting vs his people, being aliants from his Common-wealth, and ſtrangers from the Couenants of his promiſe, Epheſ. 2. 12. [t] yet let vs not boaſt of our ſelues, or inſult ouer their miſery, for as S. *Paul* admoniſheth, *If God ſpared not the naturall branches, take heede leaſt he ſpare not thee, which art but a wilde Oliue tree grafted in for them*, Rom. 11. 17. 18. 21.

p *Cap: 1. verſ. 1.*

q Song of the three children, verſ. 37.

r Trauels of Engliſh-men into far countries, pag: 37.

ſ *Rom: 11: 22.*

t *Auguſt: orat: contra Iudæos, cap: 10.*

PSAL.

PSAL. 108.

O God mine heart is ready, &c.

INterpreters agree generally that this Hymne is compoſed of two Pſalmes going before, to wit, of Pſalme 57. from the eighth verſe to the laſt, and of Pſalme 60. from the ſixt verſe to the end. The former part then eſpecially concerning our preſent occaſion, is expounded in my notes vpon the 57. Pſalme appointed to bee read as morning prayer vpon Eaſter Day.

How the latter part is to be conſtrued of *Dauid* and his Kingdome literally: See *Caluin, Agellius, Ro Stephanus, Wilcox in loc.* And our [u] Churches Homily concerning *an information for them which take offence at certaine places of the holy Scripture*, how to be myſtically well applyed vnto Chriſt and his victory, *Hierom, Arnobius, Bucer, Mollerus, Iacob de Valentia, Strigellius, Genebrard*, and [x] other *in loc. Dr. Incognit. & Bellarmin in Pſal.* 59. the ſumme whereof is in one word, that not onely the Iewes, but alſo the Gentiles are ſubdued vnto the Scepter of Chriſt, and that they beare ſeuerall offices according to the ſeuerall orders of the Church, ſome ſeruing in an high, and others in a low place, ſome commanding as *Law-giuers*, and other obeying as *Waſh-pots*, vntill *they bee brought into the ſtrong City*, where they ſhall haue fulneſſe of ioyes and pleaſures at Gods right hand for euermore.

[u] *Part.* 1.

[x] *Euſebius. Didymus. Heſychius apud Agellium in loc.*

PSAL.

Psal. 45.

My heart is enditing a good matter, &c.

THis Hymne is a ſpirituall *Epithalamium*, or Bridall-ſong compoſed of Chriſt and his beloued Spouſe the Church, of which (y as it is thought) *Salomons* Song of ſongs is a full and a fit interpretation: It is an oade *de rege & grege, de ſaluatore* (ſaith z *Auguſtine*) *& ſaluandis*. I know a ſome conſtrue this of *Aſſuerus* and *Eſter*, of *Salomon* and *Pharaohs* daughter, of *Dauid* and *Bathſheba*; but that which is ſayd verſe 7. and 12. *thy ſeat, ô God, endureth for euer, &c. hee is the Lord thy God, and worſhip thou him*, is not appliable to them and their kingdome, it appertaineth onely to Chriſt, as S. *Paul* expoundeth, Hebr. 1. 8. *Vnto the ſonne hee ſaith, ô God thy throne is for euer, the ſcepter of thy kingdome is a ſcepter of righteouſneſſe, thou haſt loued righteouſneſſe, and hated iniquity, wherefore God euen thy God hath anoynted thee with oyle of gladneſſe aboue thy fellowes.*

y *Tileman in loc.*
z *In loc.*
a *Apud D: Incognit: in loc.*

The whole may bee diuided into three parts: a
- b Preface, *My hart is enditing a good matter*, verſe 1. 2.
- Corps of the Pſalme containing a deſcription of the
  - Bride-groome, from the 3. to the 10. verſe, & for this reaſon appoynted to bee read on *Chriſtmas day*.
  - Bride, from the 10. to the 18. and for this reaſon appoynted to bee read on *Whit-Sunday*.
- c Concluſion, *I will remember thy name*, &c. verſe vlt.

b *Hieronym: epiſt: ad principium. Idem Euthym. Placidus. Stenchin loc.*

c *Tremellius. Bellarmin.*

My

My heart is enditing] [d] Some take these words as spoken by God the Father, of God the sonne, as beeing both his *Word* and *good*: the *word* in the beginning by whom all things were made, Ioh. 1. 1. and *good*, as being very God of very God, for there is none good except God, Matth. 19. 17. but as S. [e] *Basil* notes, how can the next clause bee well applyed vnto God, *I speake of the things which I haue made vnto the King, my tongue is the pen of a ready writer*, and verse 8 it is not sayd, *vnxit te ego Deus*, but *vnxit te Deus*: and therefore most interpreters haue referred this poeme to the Prophet, *my heart is enditing*, or as other translations *boyleth* or *bubbleth vp*, a similitude taken either from the bubbling of [f] riuers and ponds, as Exod. 8. 3. *Ebulliet fluuius ranas.* [g] Or else from *the meat offering in the Law*, which was dressed in a frying pan, Leuit. 7. 9. and there boyled in oyle, being made of fine flowre vnleauened mingled with oyle, & afterward presented to the Lord by the Priest, Leuit. 2. 5. 8. the matter of this Hymne then is boyled with the oyle, that is, with the grace of the Spirit, and so prepared in the Prophets heart. [h] *Repleatur itaq; sinus cordis lectionibus sacris, meditationibus studiosis, actionibus pietatis, eaq; omnia percoquat charitas, custodiat fidelis memoria, iugis cogitatio verset, tum flagrantissimi existent affectus, atq; os ex abundantia cordis loquetur, eritq; sacrificiũ pingue & holocaustum medullatum.*

The Latines reade *eructauit cor*, and eructation alway proceedes from a fulnesse of stomacke, [i] insinuating heereby that he spake not of himselfe, but *ex plenitudine spiritus*, as he was mooued by the holy Ghost, according to that in his last words, 2 Sam. 23. 2. *The Spirit of the Lord spake by mee, and his word was in my tongue.*

This may serue to confute the [k] *Montanists* affirming that the Prophets vttered they knew not what. *Dauid* heere by the Spirit first *endited a good matter*, and afterward his *tongue was the pen of a ready writer*: his mouth and his minde ioyne together, [l] heereby shewing his

d *Augustin. Hierom.*

e *In loc.*

f *Agellius.*

g *Mollerus idem innuit Caluinus in loc. & alij.*

h *Claud. Aquauiua medit: in loc.*

i *Euthym. Placidus. D. Incognit: in loc.*

k *Agellius.*

l *Euter.*

vnfained desire to sing the praises of Christ, if his heart had beene forward, and his tougue backeward, this hymne would haue prooued an heauy, not an heauenly poeme: but as his heart was *enditing*, so his tongue *the pen of a ready Scribe*: [m] not the finger or hand, but *the pen*: it is the holy Ghost which is the hand moouing the quill, [n] it is he which is the *ready writer*, hee writes not with inke, nor in tables of stone, but in fleshly tables of the heart, making vs (as [o] S. *Paul* speakes) his Epistle. See Epistle 12. Sunday after Trinity: hee writes, and that readily, [p] for as hee doth illuminate the minde soundly, so suddenly: the text saith it, Acts 2. 2. speaking of the descending of the holy Ghost vpon this day, *suddenly there came a sound from heauen, &c.* [q] *Ezra* was a ready Scribe for writing and interpreting the Law, but hee was made thus apt and prompt by the Spirit: his word runnes [r] swiftly, beeing tied neither to time nor tide, [s] *vbi Deus est magister quam citò discitur quod docetur.* See Gospell appointed to be read on this day.

The [t] resemblance between the pen and the tongue is very great, for as writing is a kinde of speaking vnto the eye: so speaking is a kinde of writing to the eare. Now *Dauid* hauing his heart enlightned and his tongue enlarged by the Spirit, saith, he will sing a ditty, which shall [u] as a thing written with a pen endure long, and not instantly vanish into aire like a tale that is tolde: *I speake of the things which I haue made to the King.* The writings of the learned are called their workes, *opera Hieronymi*, the workes of *Hierom*, *Augustin*, *Gregorie*: yea the very *playes* of a moderne Poet, are called in print his *workes*. The Grecians especially terme Treatises in verse, ποιήματα, so *Symmachus* and *Agellius*, τὰ ποιήματά μου, *poemata mea*, which answereth our English here, *things made*: by works then he meanes the contents of this hymne, which he calleth *a good matter*, or *a good word*, for [x] a good man out of the good treasure of his hart brings forth good things. It is a good argument in

m *Eusebius apud Agellium.*
n *Basil.*
o 2 *Cor.* 3. 3.
q *D. Incognit.*
q *Ezra* 7. 6.
r *Psal.* 147. 15.
s *Leo ser.* 1. *de Pentecost.*
t *Agellius.*
u *Bellarmin.*
x *Mat.* 12. 35.

in two respects, { 1. In respect of the person of whom it treateth. 2. In respect of the people whom it teacheth.

Good in respect of the party whom it treateth of, as singing the praises of Christ our King, which is *fairer then the sonnes of men*, onely good of himselfe, and the fountaine of goodnesse in other. [y] *Verbum bonum, quia de Dei filio qui maximè bonus.* [z] Let others as they please make Panegyrickes of other Kings; I, so long as I haue any being, dedicate my poemes vnto that King onely, who created in me both an heart to endite, and a tongue to sing his praises.

y *Placid: in loc.*

z *Claud: Aquamina medit: in loc.*

And *good*, in respect of the Reader, as reporting the mysticall vnion and happy loue betweene Christ and his Church, a ditty so pleasant, that an Angell calleth it on Christmas day [a] *tydings of great ioy to all people.* The whole proeme of this poeme may be thus in briefe paraphrased, *My heart so boyleth within me, that I must needs burst foorth that which it hath conceiued, euen a sweet song, acceptable to the King of whom, and profitable to his people for whom it was made: and that with such earnestnesse and feruency, that no pen of an exact writer is able to surpasse the readinesse of my tongue.* *Danid* telleth vs in the fourth Psalme, that *there bee many that say, who will shew vs anie good?* and so doubtlesse in our time many which hunger and thirst after righteousnesse are very desirous (vpon such high Holyd-dayes especially) to heere some good song, or some good sermon. [b] Hee therefore that hath an eare to heare let him heare what the spirit saith in this Hymne, for it is *a good matter*, I say *what the spirit saith*, as being inuented by him, albeit vented by *Danid* as his *pen* and *tongue*.

a *Luke 2:10.*

b *Apoc: 2:29.*

Thou art fairer then the children of men] Heere begins the corps of the Psalme, concerning Christ and his Church: our Bride-groome Christ is described,

1. By his beauty, *fairer then the children of men.*
2. By his eloquence, *full of grace are thy lips*, &c.
3. By his might, *gird thee with thy sword*, &c.
4. By his maiesty, *thy seat ô God endureth for euer*, &c.
5. By his iustice, *thou hast loued righteousnesse*, &c:
6. By his fulnesse of gifts, *anoynted with oyle of gladnesse aboue his fellowes.*
7. By his magnificence, both of apparell & house, *thy garments smell of mirrhe, aloes and cassia, out of the ivory palaces*, &c.

c *Bellarmin.* The Prophet beginnes heere with beauty, [c] because comelinesse of person is much, if not most esteemed in a Bride-groome: or happily for that he proceeds from the lesser gift to the greater: beautifulnesse of body giues place to graciousnesse of speech, eloquence to vertue, vertue to diuinity. But how can he who was a

d *Psal:22:6.* *worme* (quoth our Prophet [d] elsewhere, rather then a worthy, *despised and reiected of men, as hauing neither forme nor* beauty, saith [e] *Esay*) be termed *fairer then the sonnes of men?* answer is made by [f] S. *Hierome*, that the

e *Esay 53:2.*
f *Epist: ad princip. tom: 3: fol: 06.*
Idem Euthym: in loc.
g *Thom: part: 3 quæst: 46: art: 5.*

Prophets vttered that of Christ, as hee was abased and abused vpon his crosse, for then he suffred of [g] all kinds of men, and in all kindes of things: of all men, as Iewes, Gentiles, prince, priest, people, strangers, acquaintance, men, women: in all things, as suffering in his friends who forsooke him: in his honour, when his aduersaries mocked him: in his goods, when they stripped him and cast lots vpon his garment: in his soule, when hee prayed, *O my father if it be possible, let this cup passe from mee*, Matth. 26. 39. and when he cried, *My God, my God, why hast thou forsaken me?* Matth. 27. 46. in his body, to wit, in euery part and in euery sense: for his head was crowned with thornes, his hands and feet pierced, his side bored with a speare, his face bemired with spettle, his eares loaden with buffets, his bones out of ioynt, and his flesh so rent with rods, as that his heart in the middest of his body, was euen like melting wax, Psal. 22. 14.

in

in euery sense likewise, in his taste, for his enemies when he was thirsty, gaue him [h] vineger to drink mingled with [i] gall: in his hearing, when hee was enforced to heare their reuiling taunts and outragious blasphemies: in his feeling, for that his whole body was tortured: in his seeing, when he saw his [k] mother and the disciple whom he loued, standing by the crosse weeping: in his smelling, in that hee was crucified in Golgotha, [l] which is by interpretation, *the place of dead mens skuls.* If we thus consider Christ as a [m] man of sorrowes on the crosse, wounded for our transgressions, and broken for our iniquities, hee seemeth in the worlds eye without all comelinesse or beauty, for [n] Christ crucified is vnto the Iewes a stumbling blocke, and vnto the Grecians foolishnesse: but vnto true beleeuers hee seemes faire, not onely glorified in beauen, but also vilified on earth, euen in his cratch, in his crosse, in his greefe, in his graue. So [o] S. *Aug. Nobis credentibus vbiq; sponsus pulcher occurrit, pulcher in cœlo, pulcher in terra, pulcher in vtero, pulcher in manibus parentum, pulcher in miraculis, pulcher in flagellis, pulcher in ligno, pulcher in sepulchro,* &c.

Christ is fairer then the sonnes of men, as God, and as man. [p] As God, for [q] what is he among the clowds, and therefore much lesse among the clods that may be compared vnto the Lord: he made not onely the lillies of the field more glorious in beauty then [r] *Salomon* in all his royalty, but also the most admirable faire frame of the whole world, the which euen for the coeuinne beautifulnesse thereof is termed (as [s] *Plinius* and [t] other obserue) by the Grecians κόσμος, and by the Latines *mundus.* He must vndoubtedly be fairer then the sonnes of men, as creating all these faire things for the sonnes of men.

Againe, Christ as man is the fairest of all men, and that [u] both in respect of the beautifull ornaments of his minde, and comely lineaments of his body. Concerning the graces of his minde, his *intellectuals* are such, as

h *Psal:* 69:22.
i *Mat:* 27:34.
k *Ioh:* 19:26.
l *Mar:* 15:22.
m *Esay* 53.3.
n 1 *Cor:* 1:23.
o *In Ioc.*
p *Hierom. Basil. Bellarmin.*
q *Psal:* 89:6.
r *Mat:* 6:29.
s *Nat: hist: lib: 2: cap: 4.*
t *Cic: de finibus lib: 3: Isodor. Orig: lib: 13: cap: 2.*
u *Turrecremat. Genebrard. Agellius.*

that in him are hid all the treasures of wisdome and knowledge, Colost. 2. 3. and his *morals* also such, as that hee did no sinne, 1 Pet. 2. 32. yea knew no sinne, 2 Cor. 5. 21. he was [x] *full of grace and truth, & of his fulnes all of vs haue receiued, euen grace for grace.* The sonnes of men haue fowle soules (as the [y] Prophet speakes) *the whole head is sicke, and the whole heart is heauy, from the sole of the foot, to the crowne of the head, there is nothing whole, but wounds, and swelling, and sores full of corruption.* But the sonne of God hath a *faire* soule, free from all blemishes originall and actuall, he neither sinned himselfe, nor caused other to sinne. Of this spirituall inward beauty [z] Diuines vsually vnderstaud our Text, and of it his spouse sayd, [a] *My Beloued is white and ruddy, the cheefest among ten thousand, his head is as fine gold, his locks curled, his eyes are like Doues vpon the riuers of waters, which are washed with milke, his cheekes are as a bed of spices, and as sweet flowers, and his lips like lillies dropping down pure myrrhe, his mouth as sweet things, and himselfe wholly delectable.*

Lastly, Christ is fairer then the sonnes of men in regard of his body, whether you consider it as it was in a mortall, or as it is in an immortall state. When he liued in this world his body was of absolute lineaments and feature, perfect in euery proportion and part, as [b] *Lentulus* and other haue described him in their histories, and this opinion is agreeable to reason and religion, as [c] expositours haue well obserued: for all deformities of the body proceede originally from enormities of the soule, weaknesse is from wickednesse, *ergo* Christ as being conceiued of the holy Ghost, and borne of the virgine *Mary*, had a body *fairer then the sonnes of men* [d] conceiued in sinne and borne in iniquity.

* *Nemo è semine cretus*
Audeat eximie contendere munere forme.

And if his body were so beautifull in his humiliation, it is now much more, sitting at Gods right hand in heauen

x *Ioh.* 1. 14. 16.

y *Esay* 1. 5.

z *Euthym. Tileman. D. Incognit. Bellarmin.*

a *Cant.* 5. 10. *See Claud. Aquauiua medit. in loc.*

b *Epist. ad Senat. Romn. habetur apud. Cassanæum in catalog. part.* 4. *considerat.* 6

c *Turrecremat. Agellius. Genebrard.*

d *Psal* 51. 5.

e *Buchanan.*

uen a [f] glorious body ſurpaſſing in brightneſſe the [g] ſunne. The children of men haue vile bodies, earthly tabernacles and houſes of clay, but Chriſts body being raiſed from the dead, and aſcended on high is fairer then the bleſſed Angels: our text indeede ſaith onely that the Meſſias is *fairer then men*, [h] for that hee tooke vpon him the nature not of Angels, but of men, [i] *Ait præfilijs hominum quoniam ê filijs hominum:* but the Scripture ſheweth [k] elſewhere, that Chriſt is better and fairerthen Angels, as a [l] Chriſtian Poet heere paraphraſtically.

O prælate alijs, ô formoſiſſime rerum.

Full of grace are thy lips] Full of grace [m] for the matter, and full of grace for the manner. For the matter, hee deliuered acceptable doctrine, Ioh. 1.17. the Law was giuen by *Moſes*, but *grace came by Ieſus Chriſt*: *Moſes* had harſh and hard words in his Law, [n] *Curſed is hee that continueth not in all things which are written in the booke of the Law to do them*: but Chriſt on the contrary ſpeaks [o] better things, the firſt words in his firſt Sermon are, [p] *Bleſſed are the poore in ſpirit, the kingdome of heauen is at hand*, Matth.4.17. hee commeth vnto his people, *cum verbo gratiæ, cum oſculo gratiæ*, ſaith [q] *Auguſtine*: his lips are *full of grace*, that is, powring out gracious words abundantly, [r] *Come vnto mee all yee which are laden, and I will eaſe you.* [ſ] *God ſo loued the world, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* [t] *The Spirit of the Lord is vpon me, that I ſhould heale the broken hearted*, &c. his lips are like lillies dropping downe mirrhe, Cant.5.13. all that heard him wondered at the gracious words which proceeded out of his mouth, Luk.4.22.

For the manner, [u] he taught not as the Scribes, hee ſpake ſo ſweetly, that the very Catch-poll officers aſtonied at his words, gaue this teſtimony, [x] *neuer any man ſpake like this man*: hee ſpake ſo graciouſly that his Apoſtles [y] forſooke all things and followed him: at his call

f *Philip.3.21.*
g *Acts 26.13.*
h *D. Incognit. Bellarmin.*
i *Auguſtin.*
k *Heb 1.*
l *Eobanus Heſſus.*
m *Placidus. Tileman. D. Incognit.*
n *Deut.27.26. Galat.3 10.*
o *Heb.12.24.*
p *Mat.5.3.*
q *In loc.*
r *Mat.11.28.*
ſ *Ioh.3.16.*
t *Luke 4.18. Eſay 61.1.*
u *Matt.7.29.*
x *Ioh.7.46.*
y *Mar.10.28.*

z Matt: 4:20 22

a Luke 19.6.

b 1 Kin: 4:34.

c Calvin.

d Pro: 16: 24

e Ambr: ser: 6: in Psal: 118.

f 1 Tim: 4:8.

g Esay 41: 10.

h Ioh. 17:21: 24.

z *Andrew* left his nets straightway, *Iames* and *Iohn* their father and the ship without tarrying, *Matthew* from the receit of custome, Matth. 9 9. a *Zaccheus* from the like worldly course, came hastily to receiue him ioyfully. Nay beloued, he was so powerfull an Oratour, that the very windes and waues obeyed his word, Mark. 4. 39. It is reported in b holy writ, that all Princes and people were desirous to heare *Salomons* eloquence, the Queene of Sheba wondering at the same cried out, *Happy are thy seruants which euer stand before thee and heare thy wisdome*, 1 King 10.8. *Salomon* is the type heere, but Christ is the truth: and c this sheweth euidently that Christ is not a tyrant, but a milde Prince, perswading obedience plausibly, not compelling his people violently, his sayings are his *scepter*, his word his *sword*, his peircing exhortations are his (as it were) *sharp arrowes*, by which his followers are subdued vnto him.

To conclude this argument, his faire words (as the d Scripture speakes) are as an *honey combe, sweetnesse to the soule, and health to the bones*: an honey combe, and what more toothsome? *sweetnesse to the soule, and health to the bones*, and what I pray more wholesome? e *anima iusti is sponsa verbi*, the good mans soule is Christs owne spouse, to which hee speakes a great many waies graciously: sometime correcting, and what stronger argument of loue, for *whom he loueth he chasteneth*, Heb. 12.6. sometime instructing, and his Gospell is able *to make the man of God absolute, being heereby furnished thoroughly vnto all good workes*, 2 Tim. 3. 17. sometime wooing in amorous termes, as in his Loue-song euery where, *My well beloued, my sister, my spouse, the faireſt among women, my lone, my done*, &c. sometime promising, and that f both the blessings of this life present, g *Feare not, for I am with thee, be not afraid, for I am thy God and thy Redeemer, they that prouoke thee shall bee threshed to powder, and made nothing*, &c. and of that life which is to come, h *Father, I will that they which thou hast giuen me, be with mee,*

mee, euen where I am, and that they may behold my glorie, being one in vs, as I am in thee, and thou in mee.

But Chriſts interceſſion euery day to God the father, [i] appearing in the court of heauen, and as an [k] aduocate pleading for vs is yet fuller of grace For if [l] *Caleb* eaſily granted his daughters requeſt, and beſtowed on her *the ſprings aboue, and the ſprings beneath*: how ſhall Almighty God (whoſe [m] mercies are aboue all his workes) deny the ſuites of ſuch a ſonne, in [n] whom he is well pleaſed. Aſſuredly beloued [o] whatſoeuer we ſhall aske the father in his name, which is our [p] onely mediator, ſhall be giuen vnto vs, euen *the ſprings beneath, and the ſprings aboue*, that is, all things expedient for vs in this world, and in the world to come life euerlaſting.

i *Heb.* 9. 24.
k 1 *Ioh.* 2. 1.
l *Iudg.* 1. 15.
m *Pſal.* 145. 9.
n *Matt.* 3. 17.
o *Ioh.* 16. 23.
p 1 *Tim.* 2. 5.

[q] Some by his *lips* vnderſtand his Apoſtles who preached graciouſly to the whole world in teaching, that *ſalnation is not by the workes of the Law, but by* [r] *grace thorough faith in Chriſt who died for our ſinnes, and is riſen againe for our iuſtification.* It may bee further extended to Chriſtians of all ſorts, for the people ſo wel as the Prieſts in opening their lips ought to *miniſter grace vnto the hearers* Ephe. 4. 29. and whatſoeuer grace remaineth in vs which are members, it is deriued from Chriſt our head. when we thinke any thing well, it is *gratia infuſa*, when we ſpeake any thing well, it is *gratia effuſa*, when we do any thing well, it is *gratia diffuſa*.

q *Euthym.*
r *Epheſ.* 2. 8.

Becauſe God hath bleſſed thee for euer] [s] Some make Gods bleſſing an effect, as if the Prophet ſhould haue ſayd, *Becauſe thou art fairer then the ſonnes of men, and thy lips are full of grace, therefore hath God bleſſed thee for euer.* The like ſpeech is Ioh. 10. 17. *therefore doth my father loue me, becauſe I lay downe my life*, and Philip. 2. 8. *Hee humbled himſelfe, wherefore God hath exalted him highly*: but [t] other make Gods bleſſing heere the cauſe why the Meſſias of the world is fairer then the ſonnes of men, and his lips full of grace: for he was not bleſſed of God, becauſe he was fairer then the ſonnes of men, or for that he

s *Chryſoſtom. Baſil. Euthym.*
t *Caluin. Agellius. Bellarmin.*

he powred out gracious words abundantly: but on the contrary, he was therfore both eloquent & faire, becauſe *bleſſed of God.* So ver. 8. *he loued righteouſnes, and hated iniquitie, becauſe God had anoynted him with oyle of gladnes aboue his fellowes:* but not anoynted becauſe hee loued righteouſneſſe. This benediction of God is the hypoſtaticall vnion, and that is the very fountaine from which all graces are deriued vnto Chriſts humanity. So the Meſſias is not onely bleſſed in himſelfe, [u] but in him according to Gods holy [x] promiſe made to father *Abraham*, all the nations of the world are bleſſed. Chriſt is figured by *Ioſeph*, who had *the* [y] *bleſſings aboue, and the bleſſings of the deepe that is beneath, and the bleſſings of the breaſts, and of the wombe.* For Chriſt is bleſſed with the bleſſings in heauen aboue, there the Saints and Angels alway ſing his mercy, ſaying, [z] *Worthy is the Lambe that was killed to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glory, and praiſe*: Bleſſed with the bleſſings of the deepe, for that hee triumphed ouer the Diuell and death in the depth of hell and the graue: bleſſed with the bleſſings of the breaſts & of the womb, for in him [a] all the kindreds of the earth are bleſſed: God as *Paul* ſpeakes, hath bleſſed vs in Chriſt with all ſpirituall bleſſings in heauenly things, Epheſ. 1. 3.

Gird thee with thy ſword vpon thy thigh] The Prophet heere puts the [b] ſigne of authority for power and authority it ſelfe, as S. *Paul* Rom. 13. 4. *higher powers beare not the ſword for nought.* And when he ſaith *vpon thy thigh*, he doth allude to the faſhion that was common among the Iewes then, and is among the Turkes at this day, who hang their ſwords ſo that it lieth vpon the thigh, and hangs not as our ſwords on the ſide. Now the weapons of Chriſt are nor carnall, and therefore this ought to be conſtrued of the ſword of the [c] ſpirit, the [d] rod of his mouth, and breath of his lips, euen his word which is [e] powerfull in operation, and ſharper then any two-edged ſword, entering thorow to the diuiding a ſunder

of

u *Melanct. in loc.*
x *Gen.* 22 18.
y *Gen.* 49. 25.
z *Apoc.* 5. 12.
a *Acts* 3. 25.
b *Wilcox.*
c *Mollerus. Tremellius.*
d *Eſay* 11. 4.
e *Heb.* 4. 12.

of the ſoule and the ſpirit, and of the ioynts, and the marrow, and is a diſcerner of the thoughts and intents of the hearts: this weapon is mighty thorough God, to [f] caſt downe holdes, and vaine imaginations, and euery high thing which is exalted againſt the knowledge of God. This ſword hath a double edge, one in the Law, accuſing and condemning men of ſinne: another in the Goſpell, offering remiſſion of ſinnes and euerlaſting life to ſuch as beleeue.

f 2 *Cor.* 10 4.

[g] Or his *ſword* may bee conſtrued of his diuinity, *thigh* of his humanity: for Chriſt ouercame his enemies, and made his ſubiects no leſſe then Kings after a very ſtrange manner, [h] *morte, non marte*, not by fighting, but by ſuffring not by killing other, but by dying himſelfe. The Diuell as ſeeing his *thigh* onely but not his *ſword*, ruſhed vpon him in his cratch, in his croſſe, in the wildernesſe, in the garden, in the graue, to his owne hurt, yea the breaking of his owne head, as [i] *Leo* ſweetly, *malitia nocendi auidius dum irruit, ruit; dum capit, captus eſt; dum perſequitur mortalem incidit in ſaluatorem.* I purpoſe not vpon this text to ſay more concerning the vertues of the Bridegroome, as intending to bee very large in vnfolding the commendation of the Bride deſcribed,

g *Aquauiua medit. in loc.*

h *Auguſtin.*

i *Ser. 9. de paſſione Dom.*

1. By her attendance, *Kings daughters and honourable women.*
2. By her ſtile, *the Queene.*
3. By her place, *vpon the right hand.*
4. By her geſture, *did ſtand.*
5. By her veſture, *in rayment of golde*, &c.
6. By her obedient conformity to the will of her husband, *Hearken ô daughter*, &c.
7. By her pureneſſe of conſcience, *all glorious within*, &c.
8. By her fruitfulneſſe of wombe, *inſteede of thy fathers thou ſhalt haue children*, &c.

The Virgins attending the holy Catholique Church are

are [k] Christian Vniuersities and particular congregations of the faithfull heere and there dispersed ouer the whole world. These women of the Queene are noble by birth, as being *kings daughters*: and honourable by seruice, for so the text heere, *women of honor*, and verse 15. and 16. *fellowes and companions of the Queene in euerie place, yea euen in the Kings palace.*

k *Tilman. in loc.*

In their birth and blood, obserue what and high and holy calling Christians haue, for whereas other men are

Children of the world, Luk. 16.9.
Children of disobedience, Coloss. 3.6.
Children of iniquity, Hosea 10.9.
Children of wrath, Ephes. 2.3.
Children of death, 1 Sam. 26.16.
Children of the Diuell, Iohn 8.44.
Children of perdition, Iohn 17.2.
Children of hell, Matth. 23.15.

All true members of the Church are by the second birth on the contrary,

Children of light, Iohn 12.36.
Children of the Prophets, Acts 3.25.
Children of the promise, Rom. 9.8.
Children of the wedding chamber, Marke 2.19.
Children of the Kingdome, Matth. 8.12. descended of the blood royall, 1 Pet. 2.9. Sonnes and Daughters of the King of Kings, borne of God, and hauing his seede remaining in them, 1 Iohn 3.9. God is our father, Christ is our brother, Angels our guard, all creatures our seruants, the Scriptures our euidences, the Sacraments our seales, and the holy Ghost our assurer, that all things are ours, and we Christs, and Christ Gods, 1 Cor. 3.22.23.

This may comfort vs in all our wants and wrongs: hee that feedes the [l] fowles of heauen, and clothes the lillies of the field, shall hee not much more prouide food and rayment for his owne children? he pitieth vs

l *Matt. 6.26.*

as

as a [m] father, and comforteth vs as a [n] mother, yea [o] *though a mother forget her childe, and haue not compassion on the sonne of her wombe, yet will I not forget thee, saith the Lord.* Behold I haue grauen *thee vpon the palmes of mine hands*, and shall not the father of mercy read that which he hath there written? and why shouldest thou feare mortall man in whom is no strength, if the Diuell himselfe could not inuade so much as a [p] Gergesites hogge without a speciall leense from the court of heauen, how shall his vnderling agents hurt a sheepe of Christ, a sonne of God? *I* (saith the [q] Lord) *am hee that created thee, I haue redeemed thee, I haue called thee by thy name, thou art mine, when thou passest thorough the waters I will be with thee, when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle vpon thee*: thy life is deere, thy death is precious in the sight of the Lord, there is neuer a Balaamitish Curre that barkes against thee, but would with all his heart, that *his* [r] *latter end might be like thine*, and that after this life hee might (I speake it with reuerence) goe with thee but as thy page, yea but as thy spaniell into the kingdome of glory.

This also may strike a terrour into the hearts of such as persecute the godly, whether with virulent tongues, as [s] *Shemi*: or with violent hands, as [t] *Herod*: or with both, as *Iulian* surnamed *Apostata*: whether by themselues, as [u] *Diotrephes*: or by other, as the [x] Scribes and Pharisies: whether closely, like [y] *Iezabel*: or openly, like [z] *Pharaoh*: as the wicked (imitating their father the Diuell) according to their occasions are sometime [a] roaring Lyons, and sometime [b] dumbe spirits: howsoeuer it be done, that which once was spoken vnto railing *Rabsaketh* out-brauing *Hezechia*, may bee well applyed vnto them, *against whom hast thou blasphemed? against whom hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the holy one of Israel*, Esa. 37.23. these *honorable women* attending the Church his Queen are his daughters and his darlings, hee that toucheth them

m *Psa.*103.13
n *Esay* 66.13.
o *Esay* 49.15
p *Mat.*8.32.
q *Esay* 43.1.
r *Num.*23.10.
s 2 *Sam.*16.
t *Acts* 12.
u 3 *Ioh.*9.
x *Matt.*26.3.
y 1 *King.*21.
z *Exod.*5.
a 1 *Pet.*5.8.
b *Luke* 11.14.

them is sayd to touch the apple of his eye, Deut. 32. 10. the wrong done to them he reputes as done to himselfe Acts 9. 4. as [c] *Paulinus* excellently, *Christus & patiens & triumphans in sanctis suis, in* Abel *occisus a fratre, in* Noah *irrisus a filio, in* Ioseph *venditus, in* Mose *fugatus, in Prophetis lapidatus, in Apostolis terra mariq; iactatus.*

Concerning the seruice done to the Queen by these Maidens of honour, the particular Churches of the faithfull, especially Christian vniuersities are the Seminaries of religion, and as [d] *Chemnitius* aptly tearmed them, *Ecclesia plantaria*, where some men are ripe for the Ministry, some drawing to their maturity, some in their flower, and some in the bud of hope. The Iewes had [e] schooles of the Prophets, and Christians euen in the purest age had [f] vniuersities of learned men at *Alexandria*, *Antiochia*, *Cesaria*, the Queene had alway some waiting women at hand, who were both an honour to her husband, and an helpe to her selfe. Our ships for East Indies (as [g] one notes) are carried forth with Christians, and brought home with Heathens: and the [h] Poet saith of a woman going into a publique bath among lasciuious company, *Penelope venit, abit Helene:* but a well ordered and a vertuous Vniuersity contrariwise sendeth home many good which it receiued bad, heerein resembling the sacred font where the party Christened goeth into the water of holy Baptisme fowle, but he commeth out cleane, *atque vetus vitium purgat in amne nouo*, quoth [i] *Lactantius*.

To speake then against our two famous Academies in England, is to cast dirt in our owne eyes, and (according to the tenour of our Text) it is *scandalum magnatum*, in that then be stiled *honourable women*: and for my particular, I know not how any Cleargy man or Gentle-man once matriculated and sworne to maintaine the honour of his Vniuersity, both asked and vnasked, may without touch of periury [k] *speake against his brother, and slander his owne mothers sonne.*

Hitherto

c *Epist: lib: 4: epist: 1.*

d *Epist: dedic: examen: con: Trident.*

e *Numb: 35: See Hospinian de origin: scholarum, pag: 92.*

f *Camerarius in vita Melanct: pag: 164.*

g Trades encrease, p. 10.

h *Martial Epigram: lib: 1: Epigram: 63.*

i *In carmine salue festa dies.*

k *Psal: 50: 20.*

Hitherto concerning the Brides traine, let vs now come to her title, *the Queene*. It is written of *Matilda* the Empresse, that she was the daughter of a King, the mother of a King, and the wife of a King.

[l] *Ortu magna, viro maior, sed maxima prole*
Hic iacet Henrici[m] *filia,* [n] *nupta,* [o] *parens.*

l *Chytraus in delitijs Itenerii*
m *Hen: 1. Reg: Angl.*
n *Hen: 4 imperat German.*
o *Hen: 2. R. Anglia.*

So *Dauid* intimates in this Hymne, that the Church is the daughter of a King, at the 14. ver. *the kings daughter is all glorious within*; and the mother of a King, at the 17. verse, *instead of thy fathers thou shalt haue children whom thou mayest make Princes in all lands*; and the wife of a King, in this verse, *vpon the right hand did stand the Queene*. The *Queene* as being (I speak in the language of Canaan spiritually) the wedded and bedded wife to the King of glory. The wedded, *I will marry thee for euer vnto me, saith the Lord*, Hosea 2. 19. the King of heauen prepared a wedding for his sonne, Matth. 22. 4. he made this marriage by Christs [p] incarnation, [q] for as the best way to reconcile two disagreeing families, or enemy-kingdomes, is to make some marriage betweene them: euen so *the* [r] *word became flesh, and dwelt among vs* in the world, that hee might heereby make our [s] peace, reconciling God to man, and man to God. The bedded wife, so [t] *Martine Luther* alluding to the Text, Esa. 28. 20. nay the Scripture telleth vs plainely, that Christ and his Church *haue kissed each other*, and that they bee both one flesh, as it were man and wife. Christ is sayd to kisse his Loue the Church, Cant. 1. 1. *Let him kisse me with the kisses of his mouth*: his saying, *Come to me all yee which are wearied and laden, and I will ease you*, is a sweete kisse of his mouth, as renowned *Melancthon* obserues in his explanation of the second Psalme: his saying, *I am not come to call the righteous, but sinners to repentance*, Matth. 9. 13. is another sweete kisse of his mouth: his saying, *God so loued the world, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life*, Ioh. 3. 16. is another sweet kisse of

p *Greg. hom. 38*
q *Ardens in Euangel: Dom: 20. post: Trinit:*
r *Iohn 1. 14.*
s *Ephes: 2. 14.*
t *Com: in Galat 4. 3.*

of his mouth. It is [u] *verè ſuauiolum*, as beeing ſweeter then honey, Pſal. 19. 10. better then wine, Cant. 1. 1. our bleſſed Sauiour offers daily kiſſes and kindnes, and therefore we muſt not vnmannerly deſpiſe the [x] riches of his goodneſſe, but anſwer him againe ([y] whom our ſoule loueth) euen with a kiſſe. For ſo *Dauid* expreſſely, Pſal. 2. 12. *kiſſe the ſonne.* O but how ſhall I which am a a poore pilgrim on earth aſcend and kiſſe my ſweet Sauiour who dwelleth in the heauen of heauens? anſwer is made by *Dauid* in the very ſame verſe, *Bleſſed are all they that put their truſt in him,* [z] as if he ſhould haue ſaid, to beleeue in him, and to put our whole truſt in him is to *kiſſe him.* If preaching of grace bee kiſſing on his part, then aſſuredly receiuing of grace, by beleeuing his ſure mercies & holy promiſes is kiſſing on our part.

And yet beholde a greater myſterie, Chriſt and his Church as S. *Paul* teacheth, Epheſ. 5. are but *one fleſh*, and as it were but one perſon in Law. For Chriſt in taking our nature vpon him is fleſh of our fleſh, and bone of our bone ſubſtantially, and we likewiſe are fleſh of his fleſh and bone of his bone ſpiritually: *Plato* ſayd, *amator mortuus eſt in proprio corpore, viuus in alieno*: So *Paul* ſpeaking of Chriſt and a Chriſtian, Gal. 2. 19. *I thorow the Law am dead to the Law, and that I might liue vnto God I am crucified with Chriſt, thus I liue, yet not I now, but Chriſt liueth in me.* Faith (as *Luther* vpon the place) doth couple Chriſt and me more nere then the husband is coupled to his wife, I am become one with him, [a] *I am my Well-beloueds, and my well-beloued is mine*: my ſinnes are his ſinnes, and his righteouſneſſe is my righteouſneſſe, [b] *O God which art my righteouſneſſe.*

This doctrine is as flagons of wine to comfort a diſtreſſed ſoule, for as the philoſophers ſay, that euery part of earth is earth, and euery peece of a bone broken is a bone: ſo Diuines affirme that euery particular congregation, and euery ſingular true beleeuer of euery congregation is Chriſts owne Spouſe ſo well as the whole Church.

u *Strigelius in Pſal.* 2.

x *Rom.* 2. 4.

y *Cant.* 1. 6.

z *Tileman. Strigelius in Pſalme* 2.

a *Cant.* 6. 2.

b *Pſal.* 4. 1.

Church. If then our common enemy the Diuell at any time ſummon vs to anſwer for our debts, in that the wife being [c] *a woman couert is no ſueable perſon in the law, but the huſband* : [d] we may well bid him enter his action againſt our husband Chriſt, and hee will make him a ſufficient anſwer. In [e] many things wee ſinne all, and ſinnes are debts, as Chriſt teacheth in his prayer, *forgiue vs our debts*, and our manifolde ſinnes ariſe to the ſumme of ten thouſand talents, Matth. 18 24. infinite in magnitude, as being committed againſt God an infinite obiect, and infinite in multitude, as being more then the haires of our head, Pſal. 40. 15. but Chriſt our husband dying for our ſinnes, and riſing againe for our iuſtification, hath abundantly ſatisfied all our debts, and faſtened the Lawes obligation vnto his Croſſe, Coloſſ. 2. 14.

c Termes of the Law. Tit. *Couerture.*

d *Bradford apud Fox in Act. fol.* 1503.

e *Iames* 3. 2.

Or happily the Church is called *a Queene*, becauſe (ſaith [f] *Euthymius*) the militant part heere below by grace ſubdueth her affection vnto the ſpirit, and the triumphant part aboue reignes with her Chriſt. *The Queene*, for that her ioynture and dowry is no leſſe then a kingdome, Luke 12. 32. and ſuch a kingdome as is an [g] immortall inheritance that cannot be ſhaken, Heb. 12. 28. as it followeth in the next clauſe to bee conſidered, the Church is at the right hand of her Chriſt, *vpon thy right hand*, &c. [h] that is neereſt vnto thy ſelfe, and in the cheefe place of honour, for as [i] *Beniamins* meſſe was fiue times as much as his brethrens : euen ſo the bleſſings of the Church exceede infinitely the bleſſings of worldlings : *Length of daies is in the right hand of* [k] *Chriſt, and in his left hand riches and glorie*, Pro. 3. 16. the Church is enriched eſpecially with the bleſſings of his right hand, [l] ſpirituall graces tending to that life which is euerlaſting : but worldlings are endued eſpecially with the bleſſings of his left hand, temporall goods in this tranſitory life. Goodmen abound not alway with outward wealth and glory, yet (hauing the [m] promiſe both

f *In loc. See Mollerus in loc.*

g 1 *Pet.* 1. 4.

h *Bellarmin.*

i *Gen.* 43. 34.

k *Melanct. in Prou.* 3.

l *Placidus. Bonauent. D. Inocent.*

m 1 *Tim.* 4. 8.

of the life present and of that which is to come) they be blessed euen in their crosse, though happily some bee poore in purse, yet rich in patience: for our heauenly father giueth his children either meanes according to their mindes, or else mindes according to their meanes, all things working together for the best vnto them, Rom. 8. 28.

Or the left hand of Christ is his Iustice, the right hand his mercy, both are right hands vnto the godly: for as the mercies of the [n] wicked are full of cruelty: so the very iudgements of God vpon his children are full of mercy: it was good for *Ioseph* that hee was a captiue, good for *Dauid* that he was in trouble, good for *Bartimeus* that he was blinde, good for *Naaman* that he was full of leprosie, good for the woman of Canaan, that her deere daughter was miserably vexed with a Diuell, in these and all other like these, Gods *mercy and iustice meet together, righteousnes and peace haue kissed each other*, Psal. 85. 10. The cup of wrath is in his left hand, Esay 51. 17. the [o] fingers of this hand wrot vpon the wall of *Balthazzers* palace, *Mene, mene, tekel, vpharsin*: of this hand *Iob* sayd, *withdraw thine hand from me*, Iob 13. 21. and [p] S. *Paul*, *It is a fearefull thing to fall into the hands of the liuing God*: but his right hand is full of mercies able to guard, open to giue: able to guard for he saith of it, [q] *none shall plucke my sheepe out of my hand*: open to giue, for hee doth [r] *open his hand, and filleth all things liuing with plenteousnesse*.

Now the Queene is sayd heere to stand *at his right hand*, [s] for that hee shall at the last day place the sheepe which are Gods Elect at his right hand, but the goates which are the damned, at his left hand: it is a question of late, whether euery sworne woman of our gracious Queene may precede all other gentlewomen of worth and worship: but this Queen and her traine without all question haue the most eminent place, being at *the right hand of Christ* heere in his kingdome of grace, hereafter in

n Prou. 12. 10.

o Dan. 5. 25.

p Heb. 10. 31.

q Iob. 10. 28.

r Psal. 145. 16.

s Hieron. Augustin. Basil.

in his kingdome of glory, *vpon thy right hand did ſtand the Queene*, &c. *ſtand*, for that is her geſture.

t *Chryſoſtome* and *Euthymius* obſerue that Chriſt as being equall in dignity to God is ſayd to *ſit* at the right hand: but the Church as being inferiour to *ſtand*: a witty, but not a waighty note, for u *Paul* ſaith in expreſſe termes, that God hath raiſed vs vp together, and made vs *ſit* together in heauenly places, and x Chriſt himſelfe by the pen of his beloued Diſciple, to him that ouercomes will I grant to *ſit with me in my throne, euen as I ouercame, and ſit with my father in his throne.* y Other therfore thinke that the word *ſtand*, notes a z ſtable firmeneſſe in the Church, as if hee ſhould haue ſayd, the Queene is ſo conſtantly ioyned in her affection and loue to the King her husband, that the gates of hell are not able to make any diuorce betweene them. Pſa. 125. 1. they that put their truſt in the Lord ſhall be like Mount Sion, which may not bee remooued, but ſtandeth faſt for euer: this kinde of ſpeech is vſed often in Engliſh and in a Latine too, for what is more common in *Tully*, then *ſtare* for *non fugere*. So *Plautus*, *Ouid*, *Terence*, *ſtat ſententia*. Schoole-boyes aſwell as Schoole-men vnderſtand this phraſe, ſuch then as will attend the Queene, *bearing her company with ioy and gladneſſe into the Kings palace*, muſt according to the rites of our diuine Seruice booke *ſtand to the Creede*, and become Goſpellers in life ſo well as in lippe; a b wauering minded is vnconſtant in all his wayes, tranſported with euery c winde of doctrine, carried vp to the heauen, and downe againe to the deepe, ſtaggering and reeling to and fro like a drunken man, as our Prophet of the weather-beaten Mariner, Pſal. 107. 26. but a good man is an *olde ſtander* in Chriſts Colledge, hee knowes the way to heauen is ſo ſtraight, that if hee walke not vpright but halt in it, or reele from it, he may fall ouer the bridge into the pit of euerlaſting perdition.

I am come now to the Churches veſture, the which is

t *In loc.*

u *Epheſ: 2: 6.*

x *Apoc: 3: 21.*

y *Agellius. Bellarmin. Idem annotat: Chryſoſt.*

z *1 Tim: 3: 15.*

a *See Theſaur Rob: Stephan: verb:* Sto.

b *Iam. 1: 8.*

c *Epheſ: 4: 14.*

for the stuffe, *cloth of golde*, for the trimming, *embroydered with needle worke of diuers colours*: the matter of the Churches apparell is *golde*, and that according to the [d] Hebrew, *golde of Ophir*, the which is the [e] most glittering, precious, and pure golde: now the word of God is compared by the holy Spirit to [f] fine golde, and so [g] some think the clothing of the Church is the doctrin of the Prophets and Apostles in the two Testaments, and the center of all their doctrine is Christ, and Christ (as *Paul* Rom. 13.14.) is to bee *put on*: his [h] righteousnesse then imputed vnto the Church is her *garment of gold*, appearing [i] glorious in the sight of God, elsewhere termed [k] *a long robe*, [l] couering all her iniquities, all her blacknesse and blemishes: [m] this exposition is agreeable to that of *S. Iohn* Apoc. 19.8. *The Lambes wife was arayed with pure fine linnen and shining, and this fine linnen* (as himselfe expoundeth himselfe) *is the iustification of Saints.* The Church is by nature [n] naked, poore, miserable, but Christ doth apparrell her richly, saying in the 16. chapter of *Ezechiel*, *I clothed thee with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I couered thee with silke, I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke, and a frontlet vpon thy face, and eare-rings in thine eares, and a beautifull crowne vpon thine head.*

d *See Steuchus. Bellarmin. Tremellius in loc.*
e *Iob* 28:16.
f *Psal.* 9:10.
g *Placidus. Turrecremat.*
h *Chrysost. Hierom. Brentius. Tileman.*
i *Ephes.* 5:25.
k *Apoc.* 7:9.
l *Psal.* 32.1.
m *Bellarmin.*
n *Apoc* 3.17.

The hand that puts on this goodly garment is faith, and the Sacraments confirming our faith in Christ, are *the buttons, as it were, clasping the cloake close to the soule.* For whereas the word doth onely promise Christ as in grosse generally and indefinitely, *whosoeuer beleeueth, all that labour*, &c. the Sacraments apply Christ to thy selfe particularly, when the man of God in holy baptisme saith, *I baptize thee in the name of the father*, &c. and in the ministration of the Lords supper, *the body of our Lord Iesus Christ which was giuen for thee, and the blood of our Lord Iesus Christ which was shed for thee, preserue thy body*

body and ſoule into euerlaſting life.

But as touching the trimming of the Churches garment it is ſaid here, *wrought about with diuers colours.* Concerning the reading and adding of which words vnto the text originall, I referre the Criticall and Curious to ° *S. Hierom* in his epiſtle to *Principia, Steuchus, Bellarmine, Agellius* in their Commentaries vpon the place. I take them as I finde them in our ordinarie Pſalter, and that for foure reaſons eſpecially.

° *Tom: 3: fol: 110.*

1. The Septuagint read ſo, whoſe tranſlation is often vſed by Chriſt and his Apoſtles in the new Teſtament.

2. *S. Auguſtine, Baſil, Chryſoſtome, Arnobius*, and other ancient Fathers for the moſt part interpret them ſo.

3. The clauſe (*wrought about with diuers colours*) is nothing elſe but a *periphraſis* of the Hebrew *Cethem*, as *Auguſtinus, Steuchus, Genebrad, Agellius Acernenſis*, and other learned Doctours in the tongues obſerue.

4. *Dauid* expoundeth himſelfe thus at the fourteenth and fifteenth verſes, where ſpeaking of the ſame Queen and of the ſame garment, he ſaith, *her clothing is wrought about*, and that with *needle-worke*, the which is various and *of diuerſe colours*. So that wee may ſpeake to the Church of England, as the Samaritans did vnto the woman in the fourth of *S. Iohn*, *Now wee beleeue not becauſe of thy ſaying, but for that wee haue heard him our ſelues.*

P *S. Auguſtine* by theſe *needle workes of diuers colours* doth vnderſtand the diuerſities of ceremonies vſed in the Church of God: as the ſame cloth is dreſſed and decked diuerſly with ſundry laces and embroyderies: euen ſo there is in the Church one faith, and variety of ceremonies, an vnity for doctrine thoroughout the whole world, but not alwayes in rites an vniformity. So the ⁹ Church of England determines, *It is not neceſſarie that traditions and ceremonies be in all places, one or vterly*

p *Epiſt. 86.*

⁹ Hom: of faſting part: 2: & confeſſion art: 34.

terly like, for in all ages they haue beene diuerse, and may be changed according to the diuersity of countries, times and manners of men, so that nothing bee ordained against Gods word. Now these diuerse colours in the same garment may not beget a contentious opposition in the members of one body, we may not diuide Christs coat without seame, but so [f] worke together as that we may keep the [t] vnity of the spirit in the bond of peace. [u] *S. Augustine* sweetly, *In ista veste varietas sit, scissura non sit.* The needle worke heere mentioned is no *blacke worke*, or *browne worke*, or (as Seamsters vse to speake) no *cut-worke*. There may be no rents or patches in this vesture, no schisme, nor scissure, the scissers of diuision, and sheeres of separation are both accursed.

r *Ioh:* 19:23.
f 2 *Cor:* 6:1.
t *Ephes:* 4:3.
u *In loc.*

[x] Other expound *diuerse colours* to be diuers vertues, according to that of *Paul*, Coloss. 3. 12. *put on tender mercy, kindnesse, humblenesse of minde, meeknesse, long suffering, and aboue all things put on loue, which is the bond of perfectnesse*, as it were the hemme, [y] end, and edge of the wedding garment.

x *Brentius. Bellarmin. Iacob de Valent.*
y 1 *Tim:* 1:5.

[z] S. *Basil* and [a] other take *diuerse colours* in this vesture to be diuerse kindes of precepts in the Scripture. Some Morall, other Naturall, some Theoricall, other Practicall, some legall, other Euangelicall: it is pithily sayd by *Paulinus Epist. lib. 2. Epist. 4.* that *our soules are by nature like the porches of Bethesda* mentioned Iohn 5. in which are lodged a great many sicke folkes, blind, halt, withered, &c. and that *the Scriptures are like the poole of Bethesda*, into which whosoeuer entreth after Gods holy Spirit hath a little stirred the water, is made whole of whatsoeuer disease he hath.

z *In loc.*
a *Ric. de Sancto vict. apud D. Incognit. in l.c.*

[b] Other interpret *diuerse colours* in the Churches vesture to be contemplation and action.

b *Bonauent.*

[c] Other vnderstand it of diuerse degrees and dignities of men in the Church against the tumultuous *Anabaptist* and malepert *Mar-prelate*. If these turbulent spirits (as some beare in hand) are cast out of the Church,

c *Placidus. D. Incognit. Iacob: de Valen.*

or

or coniured downe: *Let such of them as are liuing rest in their greefe, and such of them as are dead rest in their graue*: for Gods sake my brethren let vs not raise this kinde of Diuell againe.

But most interpreters haue construed this of graces and embroyderies of the Spirit, mentioned, 1 Cor. 12. *There be diuersities of gifts, but the same spirit: diuersities of administrations, but the same Lord: diuersities of operations, but God is the same who worketh all in all. Vnto one is giuen by the spirit the word of wisdome, to another the word of knowledge by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another discerning of spirits, to another diuersity of tongues, and to another interpretation of tongues, all these things worketh euen the selfe same spirit, distributing to enery man seuerally as he will.* And heere we may learne the reason why the Church of England hath appoynted this hymne to be read on this holy day, because Christ vpon this day sent downe the various gift of the holy Ghost vpon his Disciples as we finde Acts 2. [d] for these clouen tongues and millefold graces of the Spirit are the broydered border in the Churches vesture.

d *Augustin. Euthym. Tileman.*

The blessed Apostles had diuerse colours in the Churches infancy, some were the sonnes of consolation, as [e] *Barnabas*: other the sons of thunder, as [f] *Iames* & *Iohn*: [g] *Paul* was good at planting, *Apollos* at watering: the holy fathers in succeeding ages had *diuerse colours*: [h] *Origen* construed the Scriptures allegorically, *Hierom* historically, *Gregory* the great morally, *Chrysostome* pathetically, *Augustine* dogmatically.

e *Acts 4:36.*
f *Mark 3:17.*
g *1 Cor:3:6.*
h *Sixt: sen: Bibliothec: lib: 3: pag: 187.*

Since the reformation of religion our Doctors haue likewise flourished in *diuerse colours*, as [i] *Martin Luther* once wrot vpon the wals of his chamber with chalke, *res & verba Philippus, res sine verbis Lutherus, verba sine re Erasmus*, &c. Some men excell in explication, other in application of holy Scriptures, one surpasseth in expounding the words, another is eloquent in deliuering

i *In colloquio de Erasmo.*

the matter, a third profound in determining schoole-doubts, a fourth happy for cases of conference, some iudicious in enforming the vnderstanding, other powerfull in reforming the will and affection.

And (God bee blessed) our Church of England is a *Queene in a vesture of golde wrought about with diuerse colours.* B. *Latymer* a good olde man and happy martyr, vsed in prison earnestly to pray that God once againe would restore the Gospell vnto this kingdome, repeating often (as reuerend [k] *Fox* reports in his life) these words, *Once againe, once againe, good Lord.* The God of comfort, out of the riches of his mercy heard his prayer, and that for a long time once againe bestowed on vs his word, sending vnto vs as hee did vnto the Iewes his owne people, [l] *Prophets, and Wise-men, and Scribes*, that is, zealous Preachers endued with the spirit of *prophesie*, which haue thundered in their doctrin, and lightned in their conuersation, as [m] *Nazianzen* wrot of *Basil*, pol tike Prelates endued with the spirit of *wisdom*, which haue beene *the* [n] *chariot and horse-men of Gods Israel among vs*: accurate writers endued with the spirit of *knowledge*, whose bookes are like [o] *the tower of Dauid*, where the young men & strong men haue swords & shields to fight the Lords battaile. The truth is, *England* wants no gift so much as true thankfulnes to the father of lights for all her gifts. Ingratefull England, [p] what could Almighty God haue done more for thee, that he hath not done, sending labourers into his vineyard here, both earely and late, some plowing vp the fallow grounds, other binding vp the broken harted, some powring oyle into thy wounds, other wine, some piping, other mourning: yet the best of thy Prophets are worst entreated of thee, for dissolute Diuines haue corrupt officers and roaring Gentle-men for their Patrons, factious Teachers haue swarmes of followers and abetters, if any reele to Popery, he shall vndoubtedly finde friends in a corner, if not in the court, but the true Protestant Pastour a [q] burning

k *In Martyr: fol: 1579.*

l *Mat: 23: 34.*

m *Orat: funeb: in laudem Basil*

n *2 Kin: 2: 12.*

o *Cant: 4: 4.*

p *Esay 5. 4.*

a [q] burning and a shining light, [r] *ardens per verbum, lucens per exemplum, in single benefice deserving double honor,* is ground into powder, as it were betweene two contrary factions as the corne is betweene two mill-stones. It is therefore my humble to such as are placed in authority, to receiue none accusation against such Elders, in poynts of doctrine especially, [s] but vnder two or three witnesses, and those neither [t] *whisperers, nor aduersaries, nor ignorant,* the first dare not, the second will not, and the third cannot giue good information: and it is my sute to the people, that they would euer reuerence such Elders, as their [u] Fathers in God, and as their Mothers [x] trauelling in birth vntill Christ be formed in them, after teachers haue scattered in deed tares and cockle, but Protestant Doctors haue first of all and best of all sowen wheat in the Lords field, euen that immortall seede, by which all of vs are new borne babes vnto God in Christ. And it is my sute to you my fellow-laborers in the Ministery, that you would continue [y] by honour and dishonour, by euill report and good report, [z] stedfast and immooueable, [a] shining as lights in the mids of a crooked generation, alwayes abundant in the worke of the Lord, neuer wearied in [b] doing good, good I say, to such as hate you, to such as hurt you, yea, to such as despise your person & place: for beleeue it beloued, *If there be any way to heauen on horse-backe, this is the way, to suffer for righteousnes sake.* So the king of glory shall *haue pleasure* still in our Churches *beauty, being all glorious within,* and she shall haue *many children,* and they shall *beare her company with ioy and gladnesse into the kings palace,* decked in this world with embroyderies of grace, and couered in the next with an euerlasting robe of glory.

q *Iob:5:25.*
r *Aquin.*
s *1 Tim: 5: 19*
t *Latymer apud Fox in Mart: fol:1585.*
u *Thilem:10.*
x *Galat: 4.19.*
y *2 Cor:6:8.*
z *1 Cor:15:58.*
a *Philip: 2:15.*
b *Galat:6:9.*

These notes concerning the description of the Bride, were preached at Christs Church in *Canterbury,* at the Lord Arch-Bish. visitation, holden *Anno* 1615. August 10.

PSAL.

Psal. 47.

O clappe your hands together all ye people, O sing vnto vnto God with the voice of melodie, &c.

THE chiefe matter of this Hymne (in the [c] Fathers opinion) is Christs Ascension, and so consequently the victorious subduing of all his and our enemies: it consisteth of two parts especially:

1. An inuitation to sing praises vnto Christ,
   - Fully, both in respect of the
     - Praisers, *all ye people.* [d] Not the Iewes onely, but the Gentiles also.
     - Praises, *O sing praises, sing praises,* &c. Often and all kind of praise.
   - Faithfully, with vnderstanding [e] according to the prescript of his holy will. Other seruice done contrary to his word is not an honour, but a dishonour vnto him.
   - And that
     - Cherefully, *Clap you hands and sing with the voyce of melodie.* For [f] clapping of hands is an outward [g] signe of an inward ioy, *Nahum.* 3. 19. or as other, praise God in your workes and words: for *Clapping of hands together is the* [h] *ioyning of one good deed vnto another*, as the wicked [i] bind sins together: so the godly clap good works together, *ioyning vertue with faith, and with vertue knowledge, and with knowledge temperance, &c. 2. Pet. 1. 5.*

2. A reason of this inuitation [k] in respect of our Sauiours
   - Greatnes v. 2.
     - *High*
     - *Terrible*
     - *King ouer all the earth.*
   - Goodnes in
     - *Collecting his Church*, v. 3. 4.
     - *Increasing his church*, v. 5. 7. 8
     - *Preseruing his Church*, v. 9.

c *Hierom Augustin. Chrysost. Euthym.*

d *Bucer. Tilman. Bellarmin.*

e *Melanchthon.*

f *Placidus Caluin.*

g *Augustin Concordent manus & linguæ: illa confiteatur, illa operentur.*

h *De Incogn.*

i *Ecclesiast. 7. 8.*

k *Mollerus.*

I haue

I haue treated often of the moſt remarkable points in the former part. I purpoſe therefore now to ſpeake concerning the ſecond onely, being the ground of our Prophets exhortation,

The firſt inciting motiue to praiſe Chriſt is his greatneſſe, beeing *high*, *terrible*, *King ouer all the earth*, high [l] two waies,

l *Strigelius.*

1 Abſolutely in reſpect of his owne ſelfe and owne [m] nature, ſitting at the right hand of his Father in the higheſt heauens, and hauing alſo the higheſt [n] authority.

m *Placidus. Bellarmin.*
n *Wilcoxe. R. Stephan.*

2 Relatiuely, in reſpect of our acknowledgement and inuocation, in that we his people who know that euery good and perfect gift is from aboue, beg all things of our heauenly father in [o] his name.

o *Ioh.* 16:23.

Chriſt is *terrible* that is fearefull, or meet to be feared not of his children onely for their good, but of the wicked alſo for their puniſhments: *terrible* to the [p] Deuill, as being [q] ſtronger then hee, [r] caſting out the Prince of darkneſſe by the finger of God. And therefore ſo ſoone as an vncleane ſpirit ſaw Ieſus, hee cried out, *Ah what haue we to doe with thee O Ieſus of Nazareth, art thou come to deſtroy vs, Mark.* 1.24. or as other Deuils, *Mat.* 8.29. *Art thou come to torment vs before the time?* for the Deuils in beleeuing [s] tremble. Terrible to [t] Hypocrites and other impious agents of the Deuill, as hauing his Fanne in his hand to make cleane his floore, and to gather his wheat into his garner, but hee will burne vp the chaffe with vnquenchable fire, *Matth.* 3.12. [u] or Chriſt is *Excelſus in potentia, terribilis in Iuſtitia, high in* power, and *fearefull* in Iuſtice: *high* in exalting the good, and *terrible* in humbling the bad.

p *Strigelius. Mollerus.*
q *Luke* 11.22.
r *Ioh.* 12:31.
s *Iames* 2.19.
t *Tileman.*
u *D. Ineognit.*

And Chriſt is *king ouer all the earth*, as hauing all power giuen him in heauen and earth, *Matt.* 28.18. other Princes haue but one or two countries vnder their dominion and Empire, but [x] *in his hands are all the corners of the earth, and the ſtrength of the hills is his alſo*, that is of puiſant

x *Pſal.* 95:4.

puissant Potentates in comparison of whom all other appeare but low valleyes. I say the strength and height of all hills are from him and for him, according to his good will and pleasure. To shut vp all in one briefe glosse, y *Christus est excelsus ratione dignitatis, terribilis ratione potentiæ, Rex magnus ratione gubernationis & prouidentiæ.* Christ is *high* in respect of his deity, being the Sonne of the most high, *Luke* 1.32. *to bee feared* in respect of his omnipotency, which nothing is able to resist, 2 *Chron.* 20.6. *a great King ouer all the earth* in respect of his gouernment and prouidence, reaching from one end to another, and ordering all things sweetelie, *Wisd.* 8.1.

y *Bellarmin.*

He shall subdue the people vnder vs.] Heere the Iewes dreame of a temporall kingdome conceiuing that the Messias at his comming shall as an earthly Prince possesse the kingdomes of the world, and bring them vnder his followers feet. And therefore the z mother of *Zebedeus* children earnestly desired Christ that her two Sonnes *Iames* and *Iohn* might sitte the one at his right hand, and the other at his left in his kingdome. But our a Diuines answere that the worde translated heere *subdue*, doth import a subduing, not with Armes and force, but with arguments and Oratorie, not any compulsion by piercing of the sword, but a voluntarie submission by the preaching of the word.

z *Mat.* 20.20.

a *Mollerus.*

Againe, the b coherence shewes plainely that our Prophet meanes not any seruile subiection or bondage, but a spirituall obedience which is a perfect freedome. Vassals vnder tyrannie vse not in signe of ioy *to clappe their hands, and to sing with the voyce of melody:* but in signe of sorrow to wring their hands, and to complaine with outcries and lamentations. *When the Lord turned againe the Captiuity of Sion, our mouth was filled with laughter, and our tongue with ioy*, saith our Prophet, *Psal.* 126.1 but *by the waters of Babilon we sat downe and wept, when as we remembred Sion, as for our harpes, wee hanged vp vpon the*

b *Caluin. Strigelius.*

the trees, as being vnfit *in our heauinesse to sing any song of melody*, Psal. 137. 1. 2. 3. If *all people* then ought to *sing praises*, and to reioyce for their subiection, it must vndoubtedly be construed of such a kind of subduing as is full of [c] ioy, tearmed by S. [d] *Paul*, *a casting downe of our imaginations exalted against the knowledge of God, and a bringing into captiuity euery thought to the obedience of Christ.*

c *Rom.* 14. 17.
d 2 *Cor.* 10. 5.

Yea but what is meant here by *vs* & *our feet*, if we take this as spoken of the blessed Apostles, it is plaine saith [e] *Austine*, for [f] *their sound went out through all the earth, and their wordes vnto the end of the world, they subdued by their preaching all Nations vnto the Scepter of Christs kingdome*, in so much as their very *feete* were reputed beautifull, *Rom.* 10. 15. and wee reade *Acts* 4. that the multitude which beleeued being possessors of lands or houses sold them, and brought the price of the things that were sold, and *layed it downe at the Apostles feet*, according to the tenour of our text, *hee hath subdued the people vnder vs, and the nations vnder our feete.*

e *In loc.*
f *Rom.* 10. 18.

If more largely we will vnderstand this of all sorts of Iewes conuerted vnto the Gospell of Christ, it is [g] agreeable to that, *Esay* 2. 3. *The Law shall goe forth of Sion, and the worde of the Lord from Hierusalem.* And *Psal.* 110. 2. *the Lord shall send the rod of thy power out of Sion.* The Iewes are the naturall branches, and the Gentiles as a wilde Oliue-tree grafted in them, *Rom.* 11. 17. the Gospell of the kingdome was [h] first preached vnto the Iewes, and from the Iewes, as the [i] roote, it was conueyed to the Gentiles as the branches. Our Prophet then in saying (*he shall subdue the nations vnder our feete*) doth insinuate [k] that the Gentiles should bee Schollers, and the Iewes as it were Schoolemasters vnto them: for to sit *vnder the feete*, or *at the feete* is vsed in holy Scripture for being a Scholler, or learning: as *Acts* 22. 3. *Paul* saith of himselfe that he was *brought vp at the feet of Gamaliel.* And *Luke* 10. 39. *Mary sate at Iesus feet, & heard his*

g *Mollerus.*
h *Acts* 13. 46
i *Rom.* 11. 18.
k *Wilcox.*

his Preaching. And S. [l] *Ambrose* reports that the Senior Doctors in the Synagogues of the Iewes vsed to sit in high seates or Chayres, the younger vpon benches vnder them, and the last of all vpon mattes lowest of all.

But I take this as spoken by *Dauid* in the [m] person of the whole Church Consisting of Iewes and Gentiles, as if the [n] piller of truth, and [o] mother of vs all had sayd, *the high and terrible, the great King ouer all the earth,* by his holy word and spirit subdues *the people,* [p] that is the Iewes, as at one sermon about three thousand, Acts 2. 41. and *the nations,* that is, the Gentiles, *vnder vs,* that is vnder the discipline of his religion and seruice which we professe, [q] putting the person heere possessing for the thing possessed: and [r] so the Iewes and the Gentiles are made but one sheepefolde vnder one sheepeheard, Ioh. 10. 16. the stop of the partition wall is broken, and he hath made of both one, Ephes. 2. 14. according to *Noahs* prophesie, Gen. 9. 27.

He shall chuse out an heritage for vs] [s] Some reade *he hath chosen vs an heritage to himselfe,* for the Church is Christs house, Hebr. 3. 6. and heritage, Deutro: 9. 26. Esay 19. 25. Ierem. 10. 16. the people which as a [t] vineyard he hath enclosed to himselfe from the Commons of the world, and chosen for his peculiar inheritance, Psal. 33. 12. Men esteem very much of their inheritance, but Almighty God of his possession a great deale more, for that he created his people when they were not, and hath also preserued them euer since they were, redeeming them from the hands of all their enemies, and *defending them as it were with a shield.*

But [u] other according to the Hebrew reade as our Church, *hee shall chuse out an heritage for vs,* [x] heereby meaning that he who knowes what is better for vs then our selues, *hath chosen,* that is appointed, and that of his owne good will and mercy towards vs *our inheritance,* not onely things meet for this life, as lands, and houses, and possessions, &c. but euen all other things concerning

l *Com: in epist: 1 ad Corin: capo 14 vers 31. Idem Philo: apud Lorin. in Acts 22. 3.*
m *Placidus. D. Iucognit. Caluin.*
n *1 Tim: 3. 15.*
o *Gal. 4: 26.*
p *Euthym. Placidus.*
q *Wilcox.*
r *Tremell.*
[s] *Vide Genebrard & Bellarmin in loc.*
t *Esay 5: 2.*
u *Vatablus. Munster. Caluin.*
x *Tremell. Wilcox.*

ning the hope of a better life, to wit, a[y] kingdome that cannot be shaken, an[z] euerlasting habitation, an inheritance which is immortall and vndefiled, and fadeth not away, reserued for vs in heauen, 1 Per. 1. 4. euen *the worship of his beloued Iacob*, or his *glorie*, for[a] which the true *Iacob* had good cause to glory, meaning the Kingdome, Temple, Preisthood, whereby *Iacobs* posterity did excell, *Ezechiel* 24. 21. Amos 6. 8. Nahum 2. 2. and all heauenly promises giuen to the Church in Christ, for which all the seed of *Iacob*, according to the Spirit (I meane the faithfull) ought to bee glad and glory.

y *Hebr.* 12. 28.
z *Luke* 16. 9.
a *Vatablus.*

God is gone vp with a merry noyse] Gods Arke was a true token of his presence, wherefore Diuines according to the history construe this of Gods Arke when it went vp from Kiriathiearim to Hierusalem, [b] *with shouting, and sound of cornet, and with trumpets, and with cymbals, making a sound with viols and with harps*; or when it was carried by *Salomon* into the Temple, 2 Chron. 5. but most interpreters according to the mysterie, take this as spoken of Christ, ascending with triumph into heauen, Luk. 24. 51. he *went vp with a merry noise*, when as Legions of Angels attended him and sang, [c] *Lift vp your heads, ô yee gates, and be lift vp yee euerlasting doores, and the King of glorie shall come in.* The Disciples happily heard not this *merry noyse*. [d] that they might the better intend the mystery, considering their owne flesh, vnto which it was sayd in the beginning, (*e Dust thou art, and to dust thou shalt returne againe*) to be now clothed with incorruption, and carried into the heauen of heauens. [f] It is not sayd heere that he was assumed or carried vp, as [g] *Elias* into heauen by the power of another: but as God he did ascend by his owne proper power, and that in victory, [h] *Leading captiuity captiue*, [i] *spoyling principalities, and powers, openly triumphing* ouer the Diuell and death, ouer hell and the graue, ouer sinne and the law: he brake thorough all their fetters and forces, as thorough

b 2 *Sam.* 6. 15. 1 *Chron.* 13. 8. & 15. 25.
c *Psal.* 24. 7.
d *Bellarmin.*
e *Gen.* 3. 19.
f *Chrysost.*
g 2 *Kin.* 2. 12.
h *Psal.* 68. 18.
i *Coloss.* 2. 15.

rough a cobweb, saith *Chrysostome*, and in despite of them all *ascended vp on high with a merry noyse*.

Yea but how can it bee truely sayd, that hee went vp *with the sound of the trumpet?* answer is made by two messengers of heauen, Acts 1.11. *this Iesus which is taken vp from you into heauen shall so come, as ye haue seene him goe into heauen.* Now Christ, as [k] *S. Paul* telleth vs expressely shall descend from heauen with a shout, and with the voice of the Arch-angell, and *with the trumpet of God.* And therfore [l] *S. Hierom* that the two glorious Angels appearing to the Disciples in white clothing sounded as it were a trumpet, in saying as Christ ascended, *Ye men of Galile, why stand ye gazing into heauen*, &c.

Or as [m] other, he went vp *with the sound of the trump*, that is, at his ascension he gaue his Apostles power and faculty, to [n] *teach all nations*, and in their preaching, they *lifted vp their voyce like a trumpet*, Esay 58.1. and the sound of this trump ringeth as yet in the world. And therefore let vs sing praises vnto Christ, as [o] *our God*, and againe sing praises vnto him, as being *our King*, and thirdly sing praises vnto him, as being *the King of all the earth.*

Or let vs *sing praises* vnto him in our prayers, and that foure waies answerable to the foure kindes of praier, 1 Tim. 2.1. as [p] if he should haue sayd, O sing praises vnto him in your *supplications*, O sing praises vnto him in your *obseruations*, O sing praises vnto him in your *intercessions*: O sing praises vnto him in your *giuing of thankes.*

And as we must often and frequently praise him, euen so prudently *with vnderstanding*, [q] that is not onely with our lips, and other outward instruments of praise, but also with our hearts and attention, euen with all accurate [r] skill and [s] industry. The [t] Gentiles in adoring Gods made with hands, *sing not vnderstanding*. the [u] Iewes in dreaming of an earthly kingdome sing not praises vnto their Messias *vnderstandingly*, the [x] Papists in

k 1 *Thess.* 4.16

l *In loc.: Idem August.: & alij.*

m *Tileman.*

n *Mat.* 28.19.

o *Bellarmin.*

p *D. Incognit: in loc. Bernardo.*

q *Euthym. Gembrard.*

r *Bucer.* s *Mollerus. Caluin.*

s *Bellarm. vide Bernard. ser. 7: & 47. sup: Cantica.*

t *Augustin.*

u *Mollerus.*

x *Melanct.*

in preaching iustification by works of the Law, sing not the praises of Christ *vnderstandingly*, [y] hereticks expounding the Text corruptly, sing not praises vnto Christ *vnderstandingly*: wherefore [z] S. *Paul* exhorteth vs that the word of God may dwell in vs plenteously with all wisdome. See Epist. Sund. 5. after Epiph.

God raigneth ouer the Heathen] Christ ascending vp on high appoynted [a] some to be Apostles, and some Prophets, and some Euangelists, and some Pastours and Teachers, for the gathering together of the Saints, for the worke of the ministry, and for the edifying of his body the Church. And for this end hee furnished his Apostles on this day with extraordinary gifts of eloquence and zeale, the holy Ghost appearing vnto them, and sitting on each of them in the shapes of [b] clouen and fiery tongues. [c] The Disciples had infusion of the spirit, happily diffusion heeretofore when Christ breathed on them and sayd, [d] *receiue the holy Ghost*: but now they had (as [e] one calleth it) effusion of the spirit surpassing the former in manner and measure. Now their cup did ouerflow, they were so filled with heauenly gifts and graces, as that they [f] *could not but speake the things which they had heard and seene of Christ*, euen [g] *the wonderfull workes of God* eloquently with other tongues, and earnestly with all bolnesse. Now the blessed Apostles able to speake euery kinde of language taught euery nation vnder heauen, and so Christ our great King by the powerfull operation of his Gospel in the mouths of his Preachers, and hearts of his people, *raigneth ouer the heathen, and sitteth vpon his holy seat.*

Two things (as [h] *Aristotle* taught) concurre to the making of an absolute king. On the Soueraignes part authority, on the subiects part obedience. Christ in respect of his authority *raigned ouer the heathen* heeretofore, for [i] *the earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein*: but now he raigneth ouer them in respect of their obedience:

y *Tilman.*

z *Coloss.* 3. 16.

a *Ephes.* 4. 11.

b *Acts* 2. 3.

c See Epistle on this day.

d *Iohn* 20. 22.

e *Rup. de S. Vict. ser. de missione spiritus.*

f *Acts* 4. 20.

g *Acts* 2. 11.

h *And. D. Incognit. in loc.*

i *Psal.* 24. 1.

they were subiects alway to the kingdom of his power, but now they bee subiects vnto his Kingdome of grace, they now bring vnto him a [k] *free-will offering with an holy worship*, and so *he sitteth vpon his holy seat*, as it followeth in our Text.

k *Psal:*110:3

By *seat* he meaneth [l] either heauen or the tabernacle, for both of these many times are called in Scripture, *Gods holy throne*, because he that had the fulnesse of holinesse in himselfe, gaue manifestation of himselfe from [m] these two places especially. Now for as much as the Tabernacle was a figure of the Church, it may be construed of his [n] *raigning* in the hearts of the faithfull vpon earth, aswell as of his sitting at the right hand of God in heauen: [o] howsoeuer it is to be taken, the Prophets purpose is no doubt to describe Christ as a Iudge ready to yeelde iustice both to good and bad, according to their deedes.

l *Caluin. Mollerus.*

m *Matt:*5:34. *Mar.*23:21:22

n *Mollerus.*

o *Wilcox.*

The Princes of the people] Concerning the diuers readings of these words, I referre you to *Mollerus, Genebrard, Agellius, Bellarmin. in loc.* I will expound them as I finde them in our present translation, and I note from hence.

1. That it is not impossible for great men to be good men, for the heads of a Countrey to bee members of Christ, and for Princes aswell as the people, to *serue the God of Abraham*: it is said by the Prophet, *vpon my peace came great bitternesse*, a thousand fall on the left hand, but [q] ten thousand at the right hand, ten perish in their prosperity for one that falleth in aduersity. [r] *Homo victus in Paradiso, victor in stercore*, [s] *Adam* in the garden of pleasure was ouercome by the subtill serpent, whereas [t] *Iob* vpon the dunghill of misery was more then a conquerour. Wood-men say that Deere are most circumspect in fat pasture: so the godly feare most in a rich estate, *nihil timendum video* (saith [u] one) *timeo tamen*: it is a sweet prayer of our Church in the Letany, *Good Lord deliuer vs in all time of our wealth*, insinuating that our mindes

p *Esay* 38. 17.
q *Psal:*91.7.
r *August: in Psal:*34: *con:*1.
s *Gen:*2.
t *Iob* 2.
u *Seneca Trag.*

mindes are not so wanton in want as in abundance: yet (as you see) such is Christs vnspeakable goodnesse toward all sorts of men, in [x] preuenting them euen with the riches of his mercy, that not onely the meane people, but also the mighty Princes among the Heathen, are *ioyned vnto the Church of the God of Abraham.*

x *Psal.* 21:3.

2. From hence wee may learne [y] that the calling of Princes is lawfull and vsefull, in that Almighty God hath ordained higher powers to bee Protectours of his people, by which *hee defendeth* his Church on earth, *as it were with a shield. Fabius Maximus* is called by [z] *Plutarch, Scutum Romanorum*, the target of the Romans: so good Princes are *Scuta Christianorum* the bucklers of Gods people: [a] the same word is vsed, Hosea 4. 18. *Her shields loue to say with shame, giue yee*, that is, her rulers loue bribes.

y *Melanchthon Mollerus. Strigellius.*

z *In vita Marcelli.*

a *Buter. Bellarmin.*

Constantine the great was a sheild to the Church, *Arcadius* a sheild to the Church, *Theodosius* a sheild to the Church, *Iohn Frederick* Duke of *Saxonie* was a sheild to the Church: among pious Princes, I may not forget our late Queene *Elizabeth* of blessed memory. The [b] Poets affirme that *Aiax* had a seuen-fold sheild, [c] the which as a tower barred his bosome: the right side was all brasse, and seuen Oxe hides within it quilted hard, framed by *Tychens* the best Currier that euer dwelt in *Hyla.* So that happy Prince was a *seuen-fold sheild* to protect *the people of the God of Abraham*, according to the [d] seuen-folde gift of the spirit manifestly shewen in her gouerment. Shee was a sheild not onely to this our Church in *England*, but a sheild moreouer to the Church in *Scotland*, a sheild to the Church in *Holland*, a sheild to the Church in *France*, a sheild to the Church in *Germany*, a sheild to the Church in *Denmarke*, a sheild to the Church in *Geneua.* Shee was a true Defender of the faith, and a sure Target to the faithfull, of whatsoeuer condition or country. If *Plutarch* were now liuing to write liues by *paralells*, he would be troubled exceeding-

b *Ouid: Metamor: lib:* 13.
c *Homer. Iliad: lib:* 7.

d *Esay* 11.2.

ly to finde a paralell for her in respect of her morall endowments among women, and in respect of her princely vertues among men, who liued with her, and are now at rest with her.

e *Melanct. Bucer. Mollerus.*

f *Esay 49: 23.*

* This doctrine doth instruct Princes not to pill and poll the common-weale, but to become nursing [f] fathers and nursing mothers vnto the Church: a Tyrant is a Butcher to his people, but a good King is a Buckler to such as are vnder him, a Protectour of his Realme, defending the bodies and goods of his subiects, as it were with a sheild. [g] *Alphonsus* King of Naples vsed this Embleme, a Pelican feeding her young with her owne blood, the *Motto*, *Pro rege & pro grege*. So renowned *Achilles* sayd in [h] *Homer* that hee loued his Countrey-men, as the carefull Dam-bird her vnfeathered brood, who bestowes meat on them vntill her selfe haue nothing left to eat. *Cicero* reports that *Cæsar* forgat nothing but iniuries onely, which (as [i] *Augustine* notes) he did vtter *vel magnus laudator, vel magnus adulator*, either as a true commender, or as a lying flatterer, if as a commender, he knew *Cæsar* was so: if as a flatterer, he shewed that a great Prince should bee so. [k] For though a King be neuer so puissant of power, yet *breach of oath and promise solemnely made to the common-wealth is an euill vpholder of quietnesse, feare is worse, but cruelty the worst of all.* A ruler ought not to bee a ruiner, but a shelter and a sheild to such as are committed to his charge.

g *Apud Stigel: in loc.*

h *Iliad. lib: 9.*

i *Epist. 5.*

k *Fox martyr: fol: 1273.*

l *Rom: 13: 1.*

This also should teach [l] euery soule to be subiect vnto higher powers, as being the ministers of God for our well-fare. [m] Curse not the King, no not in thy thought, much lesse in thy word, least of all in any deede: for he that rebelleth against his Soueraigne hacketh and heweth as it were his owne Buckler of Defence When one comforted a poore widdow which had lately lost her husband, for that hee was an vnthrift and vnkinde, shee replyed, although hee were but

m *Eccle: 10: 20*

but a bad husband, yet hee was an husband, and such an one is better then none. The commodities of gouernment are so great, that a very bad husband to the Common-wealth is better then none, for whereas in a corrupt *Monarchie* there is one Tyrant, in an *Oligarchy* some few Tyrants, in a *Democraty* many Tyrants, in an *Anarchy* all are Tyrants. In [n] holy Bible we reade that *Dauid* would not suffer his enemy *Saul*, though a wicked King to be slaine when he was in his hands, for that he was the Lords anoynted, he had *sanctitatem vnctionis*, albeit not *sanctitatem vitæ*, that is, an holy calling, though not an holy carriage. Wherefore *Dauid* sayd, *Who can lay hands on the Lords annoynted and be guiltlesse?* and if [o] Heathen Emperours in the primitiue times, and vngodly Kings in all ages ought to be thus obeyed, how much more then a Christian and a vertuous Prince, such as Almighty God hath at this day placed ouer vs in this Iland.

n 1 *Sam:*16.

o *Cæsar Baron: epist: præfix: annal: tom:* 11. a position contrary to Popish practise.

This exposition is common and commendable, fitting the context fully, yet I rather follow their iudgement, who make God himselfe this our sheild, for the Lord which is *very high exalted*, euen *the King of all the earth* is our [p] strength, stony rocke, defence, sauiour, refuge, buckler: [q] except he build the house their labor is but lost that build it, except hee keepe the city, the watch-man wakes but in vaine. Princes and Prelates are but his [r] *ministers*, as it were petite *sheilds* vnder his high and holy shelter: and the Prophet calleth his protection in the plurall *sheilds*, * insinuating that God vseth innumerable means in preseruing his Church, able to saue with a few so well as with many, yea by miracles extraordinary, so well as by meanes ordinary. The busie brood of Spanish *Ignatians* are called *Iesuites*, but they may more fitly bee called *Iehusites*. Iesus was so meeke as a Lambe, but [t] *Iehu* was a man of blood, and so bee they, their eies as one said are lifted vp into heauen, but their hands are on earth, and their harts in hel,

p *Psal:*18.1.
q *Psal:* 127:1.
r *Rom* 13:4.
* *Caluin. Mollerus.*
t 2 *King.*9.

euer contriuing some mischiefe or massacre: yet *the Lord high and terrible defendeth* his Church against all their plots and practises, and so reigneth euen in the [t] mids of all his enemies.

[t] *Psal.* 110. 2.

Let vs therefore ioyne both ends of this Hymne together, and say with our Prophet, *O clap your hands all ye people* which are Gods people, *sing with the voyce of melodie, sing praises, sing prayses vnto our God, O sing praises sing praises vnto our King*: For hee hath openly shewed himselfe to bee both great and good in collecting his Church, in increasing his Church, in protecting his Church, *as it were with a shield.*

PSAL.

PSAL. 104.

Praise the Lord O my soule, &c.

THis hymne consists of 3. parts especially the

1. Concerning GODS power, from vers. 1. to vers. 10.
2. Concerning his prouidence, from vers. 10. to vers. 24.
3. Concerning both his power and prouidence together, from vers. 24. to the Psalmes end.

Now for as much as these theames are the common arguments of other hymnes expounded before, and vpon the point the very same which are to be discussed in the next following; I must heere craue both a pardon and a passe of course to goe from this to that in peace.

Psal. 145.

I will magnifie thee O God my King, and I will praiſe thy name for euer and euer, &c.

THis Hymne conteyneth excellent matter, and is penned after a moſt exquiſite manner. The chiefe matter is Gods holy praiſe, the which is the very center of all our deuotions, inioyned by Chriſt both in the beginning and ending of his abſolute prayer, in the beginning, *hallowed bee thy name*, in the ending, *thine is kingdome, power and glory*: teaching vs heereby that it is in religion *Alpha* and *Omega*, the firſt thing wee ſhould aske, and the laſt thing alſo that we ſhould act. For almighty God out of the riches of his mercy beſtoweth vpon vs all things, and requireth of vs onely this one thing, to praiſe his name for euer and euer.

For the manner, it is written in the order of the croſſe row, euery verſe (excepting one) beginning with the letters as they be placed in the Hebrew Alphabet. Now the holy Ghoſt enameleth and fretteth as it were this and ſome other places of Scripture with theſe Characters for two reaſons eſpecially.

1. To ſhew the writers [u] diligence, or happily rather the writings [x] dignity.

2. To helpe the readers [y] memorie, for he conſidereth of [z] what mould wee are made, not of iron but of duſt, impreſſions of iron or braſſe continue long, but in duſt and aſhes they bee ſoone eyther blowne away, or waſhed away. The ſpirit therefore for the dulneſſe of our vnderſtanding ſpeakes ſome things groſſely quoth [a] *Paul*, and againe, for the weakeneſſe of our memory ſets down many things as here by figures & places artificially. And as the writers of ſacred Scripture who were the pens, euen ſo the Preachers of the bleſſed worde

u *Mr. Eſtey expoſit. of 119. Pſalme.*
x *Buter in Pſ. 119. & Tremel in Pſal. 111.*
y *Mollerus. Caluin in Pſ 119.*
z *Pſa: 103: 14.*
a *Rom. 6: 19.*

word which are the tongues of the holy Ghost ought to teach other with order and accurate method: For God is the God of order, and as he will haue all things in the Church [b] *done*, so likewise all things in the Church *said* orderly. b 1 Cor. 14.40.

The whole may be diuided into a { Protestation to praise God in the two former verses. / Proposition of arguments why God is to be praised in the rest.

In the protestation obserue the
- Person: Praising, King *Dauid*, I will praise the Lord, stiled here { *God.* / *King.* }
- Practise, praysing of God, and that with
  - Intention, implied in these words, *I will O God*, and expressed [c] elsewhere, *I will giue thanks to the Lord with my whole heart, praise the Lord O my soule, & all that is within me, praise his holy name*: Psalm. 103.1. c Psal. 111.1.
  - Extension, in regard of the
    - Thing, *I will magnifie thee, praise thy name, giue thanks, talke of thy worship tell of thy greatnes*, &c.
    - Time, *For euer and euer.*

Concerning the party praising God, I haue spoken in my notes vpon the 118. Psalme, and vpon Psalme 95. in the beginning of our liturgie. *Dauid* herein is a mirrour to Magistrates, and patterne to priuate people:

For

For a King, ſaith [d] *Auguſtine*, ſerues God one way as a man, another way as a Magiſtrate: as a man, hee muſt haue care to liue deuoutly toward God, and ſoberly toward himſelfe: but as a Magiſtrate he muſt alſo become a great example both of holy religion and vnſpotted honeſty toward other. As [e] *Aurelius Claudius* in his *motto*, *Rex viua lex*: For as the law is a dead rule: ſo the ruler ought to carry himſelfe to his ſubiects as a liuing Law.

For [f] as Camelions varie with their obiect,
So Princes manners doe transforme the ſubiect.

Princes are then only greater then themſelues when as they forget their owne greatneſſe to *magnifie Gods name whoſe greatneſſe is without end.* It is ſaide of [g] *Saul* that he had *beene King one yeere, and that hee reigned two yeares ouer Iſraell*: [h] one yeere hee raigned well, and afterward there was no account of his reigne. [i] *Seneca* ſaid of an olde man who ſaw many good daies but did but a few good deeds, *diu fuit, non diu vixit*, according to that of the [k] Wiſe-man, *the honourable age is not that which is of long time, neither that which is meaſured by the number of yeares*, but an *vndefiled life is the olde age.* The wicked liue not out halfe their daies, Pſal. 55. 25. and ſo Chriſtians vſe to number their daies not *à generatione*, but *à regeneratione*, that is from their baptiſme, not from their birth.

The party praiſed is the Lord, called by *Dauid* here *my King*: eyther [l] for that he did acknowledge himſelfe to be King vnder God which is the King of Kings, [m] or elſe for that hee was to magnifie thoſe vertues in God which eſpecially concerne him as King and [n] Lord of all, hauing [o] all power in heauen and earth. Moſt men among the very worſt acknowledge that there is *a God*, [p] but they doe not admit him as *King* and gouernour of the whole world, [q] reaching from one end to another, and ordering all things ſweetly.

Dauid therfore calleth here [r] Chriſt *a King*, of whom it

d *Epiſt:* 50:

e *Reuſner: in Symbol.*

f *Du Bartas* 2: *day:* 1: *weeke.*

g 1 *Sam:* 13: 1

h *See Vatablus in l.c.*

k *Wiſd:* 4: 8.

l *Mollerus. Caluin.*

m *Bellarmin.*

n *Rom:* 10: 12:

o *Matt:* 28: 18

p *Placidus.*

q *Wiſd:* 8: 1.

r *Tileman.*

it is ſaid by God the father Pſal. 2.6. *I haue ſet my King vpon my holy hill of Sion*, and [f] Pſalme 45.7. *Thy ſeat, ô God is for euer and euer, the ſcepter of thy Kingdome is a right ſcepter.* And in [t] particular application he termeth him alſo *my King*, for it is not enough to confeſſe that Chriſt is a Prieſt, a Prophet, and a King to others: vnleſſe wee beleeue that Chriſt is our Prieſt, our Prophet, our King, our Righteouſneſſe, ſaying as [u] *Paul, hee loued me and gaue himſelfe for mee*, ſweet Ieſu thou art my God, and I will thanke thee, for I am thy [y] ſeruant, *my King, and I will magnifie thee, for I am thy ſubiect.*

Concerning *Dauids* practiſe, hee ſaith vnto God, *I will magnifie thee, giue thankes vnto thee, talke of thy worſhip, ſpeake of the might of thy maruellous acts, and tell of thy greatneſſe.* Heereby ſhewing his readineſſe to giue God all power and praiſe, not onely for a day, but for *euery day*, yea, *for euer and euer.* And how that is to bee conſtrued, I haue noted vpon the 89. Pſalme at large: the wicked may bee ſaid to diſhonour Gods name *for euer and euer* two wayes.

1. In reſpect of their deſires, for if they ſhould liue for euer and euer, they would ſinne for euer and euer.

2. In reſpect of their deſerts and euill example, for as long as any man liuing is hurt by their ſcandall, or miſled by their lewd doing, or ſaying, or writing, or reading, ſo long they diſhonour God vpon earth, and accordingly their torments are made more greeuous vnto them in hell. And therfore [x] ſome Diuines thinke that the rich Epicure frying in hell fire, became ſolliciter for his brethren at home, that they ſhould conuert and repent, not out of any compaſſion or loue: but onely for that his conſcience tolde him hee had giuen them ill example while hee liued among them, and that if they were damned, his torture ſhould bee further encreaſed for it.

On the contrary, good men honour God and praiſe his name *for euer and euer*, in reſpect of their affections, as

[f] *So Paul Heb:1:8.*

[t] *Strigelius.*

[u] *Gal:2:20.*
[x] *Pſa:118:28.*
[y] *Pſa:116:14.*

[x] *Gregorius & Beda apud Maldonat: in Luc:16:27. & D: Fenton ſer: at Mercers Chappell.*

a *Psal.89.1.*

b *Matth.5.16.*

as being desirous to [a] *sing alway the louing kindnesse of the Lord*, &c. and in respect of their example, for that other [b] seeing their good workes are moued to *tell of his greatnesse, and talke of his glorie from one generation to another.* It is reported Hebr. 11. 4. that *Abel* being dead many thousand yeeres, yet speaketh, and as the blood of *Abel*, euen so the good deedes of the Saints in heauen, as yet doe speake to vs on earth, *Abrahams* obedience, *Iosephs* continence, *Iobs* patience, *Symeons* piety, *Cornelius* his pity preach still vnto vs. And *Chrysostome* doth affirme that the rewards of S. *Paul* shall so long rise more and more, how long there shall any remaine, which either by his doctrine or life shall euery day bee brought vnto God.

The reasons why God is to bee praised are drawen from his
- Essence, verse 3. *Great is the Lord, yea no end of his greatnesse.*
- Effects and workes the which
  - In generall are powerfull and wonderfull, verse 4.
  - In particular
    - Some workes are maruellous, as being full of beauty, verse 5.
    - Other maruellous, as being full of terror, verse 6.
    - Most are maruellous, as being full of *abundant kindnes, for his mercies are ouer all his works*, vers. 7. 8. &c.

c *Iob* 11.8. 9.

Touching Gods essence, *Dauid* saith, it is *great without end*, as [c] *Iob* speakes, *higher then heauen*, as being higher

higher then the higheſt : *deeper then hell*, as paſſing all the deepe vnderſtanding of men and Angels : *broader then the ſea*, as [d] meaſuring the waters in his fiſt : *longer then earth*, as beeing immortall onely, for whereas the decrees of God called eternall haue an end but not a beginning, and the ſoules of men called immortall haue a beginning without an end : God alone is *Alpha* and *Omega* without either beginning or end, being the beginning and end of all things.

d *Eſay* 40: 12.

[c] Or happily *David* ſpeakes thus of the greatneſſe of God, as a *King*, hauing a kingdome great in reſpect of bredth, for all things are at his command, from the ſilly worme that is vnder our feet to the glorious Angels in the higheſt heauens : great in reſpect of length, for his *Kingdome is an euerlaſting kingdome*, verſe 15. of this hymne; great in reſpect of depth, as ruling not onely the bodies, but alſo the mindes of men, yea the very [f] *hearts of other Kings are in his hand* : great in reſpect of height, as being a *great* [g] *King aboue all other Gods*, ruling by his owne power, whereas all other haue receiued the ſword from him. Wherefore ſaith [h] *Auguſtine*, ſeeing his *greatneſſe* in euery reſpect is *without end*; let our *magnifying of his name* continue *for euer and euer* world without end. To conclude with [i] *Hilarius*, *Virtus eius opinione non clauditur, loci non continetur, nominibus non enunciatur, temporibus non ſubditur, arctius ad id ſenſus noſter eſt, ingenium hebes eſt, ſermo mutus eſt.*

c *Bellarmin.*

f *Prou.* 21:1.

g *Pſal.* 95: 3.

h *In loc.*

i *In loc.*

Concerning the workes and effects of God they bee generally ſo maruellous, that one man is not able to *declare their power, and to tell of their greatneſſe*, and [e] therefore *David* ſaith, *one generation ſhall praiſe them vnto another* : euery ſeuerall age is an eye-witneſſe of ſeuerall acts of wonder, and *one day telleth another, and one night certifieth another*, Pſalm. 19. 2. [l] *one generation paſſeth and another commeth*, & as one ſucceedeth another in daies, euen ſo likewiſe in duty, *ſpeaking of the might of Gods admirable workes, and talking of his greatneſſe*,

k *Bellarmin.*

l *Eccleſ.* 1:4.

More

More particularly, some workes of God are maruellous as being full of beauty, verse 5. for *the heauens declare the glory of God, and the firmament sheweth his handy worke*, The Sunne, Moone, starres, fire, winde, swift aire, raging water are so full of beauty, that ignorant vaine men imagined them to be Gods and Gouernours of the world, Wisd. 13.3.

m Psal: 19:1.

Other workes of God are maruellous, as being full of terrour and iustice verse 6. which hee doth execute sometime vpon certaine persons, as the fearefull opening of the ground vpon n *Corah, Dathan* and *Abiram*. Sometimes vpon whole cities, as the destruction of o *Sodome* and *Gomorra*, by raining downe fire and brimstone from heauen: sometimes vpon a whole nation, as the sending of his p plagues vpon Ægypt thorough-out all the Land: and once vpon the whole world, as the generall q Deluge that swept away from earth euery thing in whose nostrils the spirit of life did breath, only *Noah* remained, and they that were with him in the Arke.

n Numb. 16.

o Gen: 19.

p Exod. cap. 8. 9:10.

q Gen: 7.

Other workes of God are maruellous, as being full of his *abundant kindnesse*, for saith our Prophet, *his mercies are ouer all his workes*: the which I finde construed two waies.

1. His mercies are *ouer all his workes*, that is, greater then all other his workes.

2. His mercies are *ouer all*, that is, shewed in all, and toward all his workes.

r *Misericordia non est maxima nisi ille qui habet sit maximus Thomas 22æ. quæst: 30: art: 4: vide Caietan ibid.*

Faith in man is a greater vertue then mercy, because faith vniteth vs vnto God which is higher then vs, whereas mercie supplies the defects of such as are vnder vs: r but in God which is the greatest, hauing all things inferiour to himselfe, and no superiour, mercy may bee sayd to bee the greatest of all his vertues according to that of s *S. Iames, mercy glorifieth and triumpheth against iudgement*. I say the greatest in effect, but not in propriety, for all the vertues and attributes of God are

s Iames 2:13.

t Genebrard. in loc.

equall

equall in effect and extent, for whereas Gods indignation is but vpon the [u] fourth generation of such as hate him: his mercies are vpon thousand generations of such as loue him and keep his commandements: and among the thirteene properties of God, Exod. 34. 6. 7. almost all of them appertaine to his mercy: whereas but one concernes his might, and onely two his iustice.

u *Exod:*20.5.6

It is true that wisdome, iustice, power are in God equall, as being his essentiall attributes: and [x] yet all these were cheefely manifested in our redemption by his mercy: for it is a greater act to redeeme the world, then in the beginning to create the world, in making it hee did onely speake the word and it was done: but in redeeming it, he spake many words, and did many wonders, yea he did suffer many wrongs aswell as doe many workes, and loue is seene in doing more then in saying, and in suffering more then in doing: in the creation of the world God made man like himselfe; but in the redemption of the world he became flesh, and was made man: yea, [y] *the scorne of men and outcast of the people*, which occasioned the blessed [z] Apostle to terme the mercies of God in Christ *exceeding riches of his grace*: power and wisdome happily concerne Gods own selfe and glorie more, but his mercy concernes our good most, and is vnto vs in this respect *ouer all his workes*, according to that of *Hilarius* vpon our text, *Quod potens est, naturæ suæ virtus est: quod autem misericors est, salutis nostræ profectus est.*

x *Iacob de Valent: in loc.*

y *Psal.*22.6.
z *Ephes:*2.7.

But [a] most interpreters approue the second exposition best, *his mercies are ouer all*, that is shewed in all, and toward all his workes: [b] for this latter clause (*his mercies are aboue all his workes*) is nothing else but a repetition of the former, *the Lord is good vnto all*: his *goodnesse* is the same with his *mercie*, and *all* is *all his workes*. God then is good to the whole vniuerse generally, more specially to the reasonable creatures, and among these principally to such as loue him, and feare him, and call

a *Chrysost. Augustin. Euthym. Placidus.*
b *Agelius.*

call vpon him faithfully ſaith our Prophet, verſ. 18. 19. 20. of this hymne.

c *Mollerus. Wolcon.* c There is no creature ſo baſe but ſheweth vnto another, and findeth in it ſelfe very large teſtimonies of Gods mercy: 1 it is a worke of his mercy that they d he, for *in him alone they liue and moue, and haue their being*, Acts 17. 28. to ſtones he giueth a bare being onely, to plants and trees he doth adde life to being, in beaſts he doth adde to life motion and ſenſe. 2. the preſeruation of all things in their beeing is a worke of Gods mercy: for *the eyes of all things looke vpon him, and he giues them their meat in due ſeaſon, hee openeth his hand and filleth all things liuing with plenteouſnes*, verſ. 15. 16. of this hymne: he hath appointed the e paths of the Sea for the fiſh, and the water is the fiſhes proper element, wherin as in a ſporting place they take their f paſtime, he hath allotted the g field for the beaſts, and there they feede vpon a thouſand hills. Hee hath ordained the lower h heauen or ayre for the birds, and there theſe chatter and chant the praiſes of their Creator. Hee feedes the young Rauens, and prouids euery day meat for the reſt of the birds, and after they haue *gathered it, and are filled with his goodnes*, Pſalme 104. 28. they ſing ſaith i *Ambroſe* hymnes to the Lord in their kinde after a ſolemne and deuout manner euery morning and euening.

d *Quod omnibus ſecundum ſe deſideratiſſimum D. Incognit. in lot.*

e *Pſal:* 8:8.

f *Pſal:* 104:26

g *Pſal:* 50:11.

h *Gen:* 1:20.

i *Hexam. lib:* 5. *cap.* 12.

But the mercies of God in men and Angels are yet farre greater, as endued not onely with a being common to ſtones, or with a life common to plants, or with actiue motion and ſenſe common to beaſts: but adorned alſo with vnderſtanding, created according to Gods owne likeneſſe and image, beautified with reaſon and religion.

Yea, but how are the mercies of God ouer all men and Angels, when as a great many men eternally periſh, and a great many collapſed k Angels hauing loſt their firſt habitation in heauen, are reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the

k 2 *Pet.* 2. 4. *Iude* 6.

the great day. Concerning reprobate-men, answer is made, that the mercies of God are ouer them.

1. In temporall things, for he [l] suffereth his raine to to fall, and his sunne to shine vpon the iust and vniust: he giues them not onely [m] breath, which is the [n] spirit of of life, but also bread which is the [n] staffe, and [o] stay of life, [p] filling their bellies with hid treasure so plenteously, that our Prophet in the 37. and 78. Psalmes, complaineth of their prosperity, saying, *my feet were almost gone, my treadings had well nigh slipt, and why, because the wicked prosper in the land, hauing riches in possession, and doing what they list.* Euery man in right of his creation is a Lord [q] ouer all the fish in the seas, ouer all the fowles of heauen, ouer all the beasts of the field, ouer euery thing that creepeth and mooueth vpon earth: and this vnto such as vnderstand and consider it, is so great a mercy, that for it alone God is worthy to be praised for euer and euer.

2. The mercies of God are ouer Reprobate men in spirituall things, for *the Lord is gracious, long suffering, of great goodnesse*, verse 8. of this hymne. [r] *Full of compassion and mercy, slow to wrath and patient,* [s] *desiring that all men should be saued, and that* [t] *none should perish.* He cryeth in the [u] high street among the preasse of people, saying, *O yee foolish, how long will yee loue foolishnesse, turne at my correction, and I will vtter my words, and powre out my minde vnto you, and make you vnderstand my will. Come to me all yee which are laden with your sinnes, and I will ease you.* [x] *Why will ye die? for I desire not the death of a sinner.* If thou be damned, I haue told thee by the mouth of my [y] Prophet, that *thou hast destroyed thy selfe.* And when Almighty God comes to iudgement, his mercies are still *ouer all his workes*, for damnation is only for sin, and sinne is not his worke, but the worke of the Diuell and the damned, a falling away from the Creator to the creatures, [z] *ab eo qui fecit ad ea quæ fecit.* And therefore [a] S. *Augustine* tels the reprobate, that God executeth

l *Matt.* 5:45.
m *Gen.* 2:7:
n *Leuit.* 26:26.
o *Esay* 3:1.
p *Psal.* 17:14.
q *Gen.* 1,26. *Psal.* 8:6.
r *Psal.* 103: 8.
s 1 *Tim.* 2.4.
t 2 *Pet.* 3:9.
u *Prou.* 1:21.
x *Ezech.* 18, 31, 32.
y *Hosea* 14, 9
z *Aug.* in lec.
a *Visitp.* Idem D. Incognit.

his iudgements vpon thy workes, not vpon his works, *in opera tua, non in opera sua.* For saith hee, *Si tollas opera tua, & non in te remaneat nisi opus eius, non te dimittet eius miseratio.* That is, if thou forsake thy workes and doe nothing but the businesse of the Lord, his mercy will neuer forsake thee, but be still *ouer all his workes.*

b *Genebrard. in loc.*

3. God is mercifull vnto reprobates in things eternall, [b] for albeit their torments in hell are greeuous, yet not so great as their vnthankfulnesse and vngraciousnes deserued in abusing so louing a God, whose mercies are ouer all his workes: and so the Lord not in respect of any termination of paine, but in respect of some mitigation is sayd to be mercifull vnto the tortured in that vnquenchable fire.

The like may be said of the Diuels in respect of their first estate, and in respect of their worst estate. Concerning the former, the mercies of God are ouer them in their very being, vpon whom alone they depend, and by whom in the beginning they were created. In the dayes of S. *Augustine* there were certaine heretickes called [c] *Angelici*, which adored Angels as Gods, and consequently thought them without any beginning or dependance from other. And one [d] *Hermanus Risuich* an Hollander, for this and other like monstrous opinions about the existence of things by themselues without any creation or production of a superiour cause, was burned at Rome, *Anno* 1512. and it was one of the most horrible blasphemies of *Simon Magus* (as [e] *Irenæus* reports) that hee said hee was the father of Angels and Arch-angels, and that hee begat them of *Selene* his Concubine: but it is apparent in the very first line of all the Bible, that Angels are the creatures of God, *In the beginning God created heauen and earth*, (that is (as [f] *Moses* expounderh himselfe) *heauen and earth and all that is therein*, that is (as [g] *Paul* doth explaine *Moses*) *things visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and*

c *Augustin: haref: 31. Epiph: haref: 60.*

d *Bernardus Luxenberg: cat: Haret: Idem Salkeld* Tract of Angels, cap 2.

e *Aduersus haref: lib: 1: c. 20.*

f *Exod: 20: 11.*

g *Col: 1: 16.*

for

for him: & that *in the beginning*, to wit in the beginning of time, not in the beginning of eternity: as [h] *Ambrose*, [i] *Basil*, [k] *Augustine*, and other fathers interpret it generally, See *Lombard. sent. lib. 2. dist. 2. Bibliothec. S. Senensis lib. 5, annot. 5. Magdeburg. cent. 5. col. 218. 219.*

The Diuels then are beholding to Gods mercy for their being, especially for creating them in the beginning after his owne liknesse, and communicating vnto them, without any merit of theirs, excellent gifts of nature & grace, by reason wherof as it was sayd of one, we may well affirm of all that they were beautified with nine very [l] precious stones, that is, nine excellencyes which *Lucifer* and the rest receiued in their creation. First, God made them spirits without mixture of bodie. 2. Immortall without feare of corruption. Thirdly, intellectuall with exceeding delicacy of wit. Fourthly free, that nothing could force their will. Fiftly, wise with fulnes of naturall sciences. Sixtly, powerfull aboue all inferior creatures. Seuenthly, holy: decked with admirable vertues. Eightly, inhabitants of Paradise, which is the Empyriall heauen. Ninthly capable of seeing cleerely with promise of this glory if they perseuered in his seruice.

Yea but the Diuels are now depriued of their first habitation and happinesse, how then is the Lord good to them in their worst estate? answer may bee that the mercies of God are ouer them two wayes.

1. In respect of their misery, because their hainous offence deserued not one hell only, but a thousand hels, as being both [m] authours and actours in their owne fall, whereas other seduced *Adam* and *Eue* to sinne. Their paine (had it not beene for Gods mercy) might haue beene greater, although it cannot be longer.

2. In respect of their ministery, because the cheefe mirth of Diuels is to doe mischeefe, being *spiritus nocendi cupidissimi, à Iustitia penitus alieni, superbia tumidi, inuidentia liuidi, fallacsâ callidi*, saith [n] *Augustine*, and so conse-

h *Hexam. lib. 1. cap. 4.*
i *Hexam. ho. 1.*
k *De ciuit. Dei lib. 11. cap. 32*
l *Ezech. 28. 13.*
m *Albinus quæst. in Genes.*
n *De ciuit. D. lib. 8 cap. 22.*

consequently most eased & best pleased, when the Almighty God doth vse them either to try the goodman, or to destroy the wicked man: or if his mercy doe not extend to them in this imployment, yet it is vndoubtedly shewed in them, as bringing light out of darkenesse, in vsing such impious and bad agents for effecting of his good ends. So wee read that the Lord suffered • Satan to destroy the goods, and afflict the person of his seruant *Iob* a good man, and that hee sent an P euill spirit to vexe *Saul* a wicked King. It is said in the text that *the euill spirit of the Lord came vpon Saul*, the spirit of God is the good spirit, but that euill spirit is called *a spirit of God*, q as being suffered and sent by God, r *immissus seu permissus a domino*, ſ there was in the Deuill a will in deede to hurt, but not any power, for all power is of God, Rom. 13. 1. and therefore Satan desired the Lord to *stretch out his hand*, that is, to giue him a power ouer *Iob* in his goods and body. To conclude this obseruation, almighty God is louing to reprobate men and Deuils, as they be *his workes*, for t *hee loueth all the things that are*, but that any man is euill, or Angell a Deuill, is not his worke, but their owne worke, and so mercy still is from the Lord, but mischiefe and misery from their owne selues.

o *Iob* c: 1: & 2.

p 1 *Sam*: 16: 14 23.

q *Aug*, *lib*, 2, *ad simplician*: *quæſt*, 1.

r *Em*: *Sa*: *not*: *in loc*.

ſ *Lombard sent*: *lib*, 2, *diſt*, 44.

t *Wiſd*, 11, 21.

But the mercies of GOD are principally seene towards his elect people who loue him, and feare him, and call vpon him faithfully, for his mercies compasse them about on all sides, and at all seasons. On euery u side, for hee maketh an hedge about them, and about their houses, and about all that they haue, Iob the 1. and the 10. they bee his enclosed Vineyard, of whom hee sayth, Esay the 5. and the 4. *What could I haue done any more to my Vineyard that I haue not done vnto it?* hee giueth vs the x promises of the life present, and of that which

u *Psal*: 32: 11.

x 1 *Tim*: 4. 8.

that which is to come, preuenting vs in all our doings, with the y bleſſings of his goodneſſe, yea with the z multitudes of his mercies, eſpecially bleſſing vs with all ſpirituall bleſſings in heauenly things in Chriſt, Epheſ. 1. 3.

y Pſal. 21:4.
z Pſal. 51:1:

And as the mercies of God are ouer vs on all ſides, euen ſo likewiſe at all ſeaſons, as the bleſſed virgin in her *Magnificat*, a *From generation to generation*, as our Prophet, Pſal. 103. 17. *The mercifull goodneſſe of the Lord vpon thoſe that feare him endureth for euer and euer*, b that is for euer in this world, and for euer in the next, c or from euerlaſting to euerlaſting, that is, from euerlaſting predeſtination, to euerlaſting glorification, beeing mercifull in electing vs, mercifull in preſeruing vs, mercifull in gouerning vs, mercifull in redeeming vs, mercifull in calling vs to his grace, mercifull in iuſtifying vs, mercifull in ſanctifying vs, mercifull in glorifying vs, making vs to drinke of his pleaſures, as out of a riuer, and to poſſeſſe fulneſſe of ioyes at his right hand for euermore.

a Luke 1:50.
b Euthym.
c Bellarmin.

To ſpeake more diſtinctly, the mercies of God toward vs are ſeene in two things eſpecially, *donando & condonando*, that is, in giuing vs whatſoeuer is good for vs, and in forgiuing whatſoeuer is euill in vs. For the firſt, euery good and perfect gift is from aboue deſcending downe from the father of lights: in eternall life we cannot haue ſo much as the keeping of a d doore in the ſpirituall life, not ſo much as the e thinking of a good thought, in the naturall life, not ſo much as a morſell of bread, but all is from aboue, from him alone, who doth *open his hand, and fill all things liuing with plenteouſneſſe*. All our benefices are *Donatiues*, all our dignities are *Prebendaries*, all our meſſuages are *mercies*, holden as it were by *Franckalmoigne* from our great Lord which is good vnto all.

d Pſal. 84:11.
e 2 Cor. 3:5.

And as the mercies of God are *ouer all his workes*, in filling vs with his goodneſſe: ſo likewiſe *ouer all our workes*, in forgiuing all our ſinnes, and pardoning all

our offences against himselfe, against our other selfe, and against our owne selfe, great in number, and greeuous in nature: our hidden sinnes are so many, that no man is able to tell how [f] oft hee doth offend, hidden I say, not vnto God who seeth all things, and is to iudge them, and vs for them: but hidden vnto vs, as hauing either forgotten them, or for that they were subtill sins and [g] spirituall wickednesse's, as interiour prides, rash iudgements, sinister intentions, negligences, omissions: or for that wee committed them with errour and ignorance by the Diuels illusion, thinking that we did [h] good seruice: but our knowen sinnes are a great many moe then our hidden, as wee may perceiue by running thorough all our ages, and all our acts, euen euery passage in euery place where wee haue liued: and if wee ioyne them altogether, they will amount to such an innumerable multitude, that wee may pronounce with our [i] Prophet, *they be moe then the haires of our head*, and (as King [k] *Manasses*) *moe then the sand of the sea*: the Diuell and his Angels were throwen out of heauen for one sinne, and that not acted, but onely plotted: and our first parents *Adam* and *Eue* were cast out of Paradise for consenting but onee to the suggestion of the subtill Serpent: but wee haue beene deluded by him often, our flesh as *Eue* hath enticed vs to sinne, and our spirit effeminated as *Adam* to please it, hath a thousand thousand times displeased God by breaking his commandements. How good and gracious then is the Lord towards vs in forgiuing all our vnrighteousnesse, and in couering all our offences, infinite for their multitude, and no lesse infinite for their magnitude, as may well appeare

f *Psal:19:12.*

g *Ephes: 6: 12.*

h *Iob:16:2.*

i *Psal:40:15.*

k *In his prayer.*

By

By considering these fiue poynts in sinne

1. The baseneſſe of the perſon offending.
2. The highneſſe of the perſon offended.
3. The weakeneſſe of the motiues.
4. The greeuouſneſſe of the puniſhment.
5. The greatneſſe of the remedy.

The perſon offending is man, and man is [l] like a thing of nought: our bodies [m] originall is durt, and our [n] end duſt, our fleſh is like a [o] flower, and our whole life but a vapour that ſoone paſſeth away, Iames 4. 14. as for our ſoule, it was created of nothing, of it ſelfe it is nothing, it can doe nothing, it merits nothing, it is worth nothing, and thorough ſinne it may come to be leſſe then nothing. For it is a leſſer euill not to be, then to ſinne, and it had beene better for the reprobate not to haue beene, then to bee damned, Matth. 26. 24. conſider then I pray thee with thy ſelfe, if this bee that which I am, much worſe is that which I may bee thorough my great weakneſſe and inclination to ſinne: for by the thred I may draw out the bottome, and by the ſecret motions I feele in my minde to ſinne in euery kinde, I may collect and gather that I am ſubiect to theſe ſinnes, and that I ſhould fall into them, if God ſhould take from mee his holy hand and helpe, according to that of [p] S. *Auguſtine, Nullum peccatum eſt quod vnquam fecerit homo, quod non poſſit facere alter homo, ſi Creator deſit à quo factus eſt homo.*

Now what greater madneſſe can there bee then for a worthleſſe worme ſo needy, ſo miſerable, to dare to offend his onely maker and mediatour, before whom all nations are as [q] nothing, yea the whole world but as a [r] drop of the morning dew that falleth vpon the ground and can hardly bee ſeene. What further dotage then

l *Pſal.* 144. 4.
m *Gen.* 2. 7.
n *Gen.* 3. 19.
o *Eſay* 40. 6.
p *Soliloq.* c. 15.
q *Eſay* 40. 17.
r *Wiſd.* 11. 19.

for vile man which is nothing of his owne, to displease God which is being it selfe. O how good is the Lord in regarding that which hee created of nothing, drawing it from this nothing which is sinne, and ioyning it to himselfe, that by him, and thorough him it may haue heere the life of grace, hereafter the blessed being of glory.

The party most iniuried by sin is God, for albeit in liuing vnhonestly we sinne against our neighbours; and in liuing riotously we sinne against our selues: yet God in both is offended cheefely, [f] commanding vs in this present world to liue not onely toward God religiously, but also righteously toward our neighbours, and soberly toward our selues. And therefore when King *Dauid* had abused *Bathsheba*, tempting her to commit adultery with him, and for the couering of this act, had murthered his faithfull seruant *Uriah*, and for the compassing of this murther had endangered a great part of his royall army, and by binding so many fowle sinnes together had exceedingly scandalized al his people, yet in the confession of his fault to God, he saith, [t] *against thee, against thee onely haue I sinned, and done this euill in thy sight*, [u] because in all these things hee had transgressed the Lawes of God, which is the Lord of all things, and the Iudge of all men, and so the Prophet *Nathan* tolde him vnto his beard, [x] *Wherefore hast thou despised the commandement of the Lord in killing Uriah with the sword, and in taking his wife for thy wife.* If good workes of the Law done to men are regarded and rewarded as done to God, for [y] *hee that giueth vnto the poore lendeth vnto the Lord, and hee that clotheth the naked, and visiteth the sicke, doth this vnto Christ*, Matth. 25. 40. then on the contrary, transgressions of the Law concerning men, are wrongs and iniuries to God which is Author of the Law.

Now God (according to the tenour of this Hymne) is infinite in greatnesse, and infinite in goodnesse, for which

f *Tit:* 2:12.

t *Psal:* 51.4.

u *Bucer in Psal:* 51.

x 2 *Sam:* 12:9.

y *Prou:* 19:17.

which all other creatures highly loue him, and if another infinite loue were possible doubtlesse it were due to him, and so consequently sinne being committed against one which is infinite both in maiesty and mercy, may be tearmed as it were saith [z] *Aquinas* an infinite iniurie. *Ioseph* entised by his owne Mistresse to commit folly, said he would not iniure his Lord so much of whom he had receiued so many fauours, [a] *hee hath committed all that he hath vnto my hands, neither hath hee kept any thing in his house from me, how then shall I doe this great wickednesse?* and *Saul* though he were a cruell persecuter of *Dauid*, yet he grew meeke when he heard [b] *Ionathan* tell of the great seruices hee had done him, and when hee saw that *Dauid* spared his life when hee could haue killed him, hee had compunction and sayd, [c] *thou art iuster then I, for thou hast done mee good turnes, and I haue rendred thee euill.* Our louing God hath done more for thee and mee then *Potipher* could doe for *Ioseph*, or *Dauid* for *Saul*. Hee hath (as you know) kept nothing from vs in his great house of the world, but hath (as our Prophet speakes [d] elsewhere) put all things in subiection vnder our feet, of him alone wee haue receiued all the good we haue, shall wee then vnworthily render euill for good? the very beasts and birds (as we reade in humane historie) haue beene gratefull vnto men for extraordinary kindnesses, and shall any reasonable creature, yea Christian, endued with heauenly sparkes of diuinity prooue more beastly then the beasts, in despising the riches of grace, which the father of mercies offereth dayly? O my soule, say to the God of thy saluation, how much more iust art thou then I, for thou ceasest not to doe mee mercies, and I cease not to doe thee mischeefes, thou hauing power to take away my life, sparest it: and I hauing no power to take away thine, yet as much as in mee lieth, attempt to kill and [e] crucifie thee againe sweet Iesus.

Let vs in the third place consider the weaknesse of the

z *Part.3.qua.1.art.2.ad.2.*

a *Gen.39.8.9.*

b *1 Sam.19.6.*

c *1 Sam.24.18*

d *Psal.8.6.*

e *Heb.6.6.*

the motions alluring vs to ſinne, for doubtleſſe it doth aggrauate the greatneſſe of a wrong when it is done vpon a very ſlight occaſion or light cauſe: the cunning gameſter will not venture his money for a trifle, the crafty theefe will not hazard his necke for a little prey, the merchant aduenturer will not engage his perſon and his purſe for any ſmall prize, *Si violandum eſt Iuſiurandum, regni cauſa violandum*, if a man will play the villaine, forgetting his oath and honeſty, let it bee for a Kingdome, quoth *Caſar*. [f] Pope *Siluester* the 2. gaue his ſoule to the Diuell, but it was for a Popedome: but we beloued offend God for a ſmall intereſt of wealth, for a little wantonneſſe of the fleſh, for a *punctillo* of honour, for very vile things that vaniſh as ſmoake, and are as if they were not in compariſon of God. Wherein (as [g] one ſayd) wee ſeeme to bee worſe then *Iudas* himſelfe, for hee ſolde Chriſt but one, and that for [h] thirty peeces of ſiluer: but we ſinne againſt him thirty times, as it were, for one peece, for euery trifle ſwearing by his precious wounds, and abuſing his gracious words, and ſo wee become [i] like *Pilate*, crucifying our bleſſed Sauiour Chriſt Ieſus, to giue life vnto *Barrabas* a murtherer, that is vnto ſinne that ſlayeth our ſoule. [k] The Lord ſaid that heauen ſhould ſtand affrighted, and that the gates of heauen ſhould breake with amazement for two euils which his people had committed, and yet we wretched ſinners haue committed them infinite times, *leauing God which is the fountain of liuing water, to dig in pits euen in broken pits that can hold no water*: In our workes as [l] S. *Paul* ſayd) whatſoeuer we profeſſe in our words, we haue denied the liuing God, and made to our ſelues a great many baſe creatures, an Idoll, and a falſe God, eſteeming them in the weakneſſe of our ſinne more then the true God: as [m] *Eſau* ſolde his birthright for a ſmall diſh of pottage: ſo wee ſell our birthright of heauen, for a worthleſſe intereſt of earth, hee ſold it to redeeme his life, but wee ſelling it incurre death.

Platina in eius vita.

g *Speculum peccatoris & iuſti, pag.* 26.

h *Matt.* 26. 15.

i *Mat.* 27. 26.

k *Ier.* 2. 12. 13.

l *Tit.* 1. 16.

m *Gen.* 25. 34.

The

The Scriptures are our euidences, and the Sacraments our ſeales, & the ſpirit our aſſurer, that all things are ours, and we Chriſts, and Chriſt Gods, 1 Cor. 3. 22. yet many ſo contemne the reading of the Bible wherin are the words of life, that euen vpon the Lords day, ſo ſoone as they be gone out of the Lords houſe, they *forſake the fountaine of liuing water* to digge for knowledge *in broken pits*, in idle pamphlets which affoord nothing but puddle, deſeruing to bee burnt ſo well as any witches: for vnchaſte and vnſauory lines of wanton loue bewitch as it were the ſenſes of readers, and giue them [n] *Circes* cuppe to drinke off, and ſo turne men into beaſts.

As for the Sacraments, a great many men, and thoſe not of the worſe note, runne out of the congregation at the baptizing of other mens children, and dangerouſly deferre the chriſtening of their owne infants, vpon the procuring of ſome great Goſſip, or ſome dainty diſh onely, tying as it were Gods ordinance to their ordinary: that other Sacrament is a little more regarded, and yet the gueſts inuited to the great ſupper, inuent ſtrange excuſes for their not comming: and ſo conſequently neglecting the holy Word and Sacraments, as much as in them is, they [o] quench the ſpirit, and with vnhappy [p] *Lyſimachus* for a cup of cold water as it were, deliuer vp the keyes of their city to their mortall enemy the Diuell.

Let vs examine now the greeuouſneſſe of the paine due to ſinne, both in the life preſent, and in that which is to come. Concerning this life, ſinne procureth a great many puniſhments of loſſe and ſenſe: for loſſe, firſt ſinne deſtroyeth opulent eſtates, God depriuing wicked men of them, becauſe they much abuſe them, as he ſpoyled the [q] Ægyptians of their iewels, and the Iebuſites and Canaanites of their countreyes.

2. Sinne deſtroyeth honour, for whoſoeuer taketh (as much as lieth in him) the honour from God and his

n Poore mans Library prelect. 1.

o 1 *Theſſ.* 5. 19

p *Plutarch.*

q *Exod.* 12. 35

his neighbour, deserues to lose his owne honour. So the high Preist *Heli* and his vnruely sonnes lost the Preist-hood together with life, the Lord saying vnto them, [r] *I will honour those that honour me, but they that despise mee shall bee despised.* So the kingdome was taken from [f] *Nabuchodonosor*, who was banished out of mens society, because by sinne himselfe was like to beasts, according to that of [t] *Bernard*, *Ipsis bestijs quodam modo bestialior est homo ratione vigens, & ratione non viuens.*

r 1 Sam: 2: 30.

f Dan: 4: 28.

t Ser: 35: super Cant.

3. Sinne taketh away contentment of spirit and alacrity, causing a deadly sadnes that drieth vp the bones, and giueth a life worse then death it selfe, making a sinner like to the city that sayd, [u] *God hath filled mee with bitternesse, and made mee drunke with wormewood*: or as the miserable King [x] *Antiochus, to what tribulation, and to what waues of sorrowes am I come now, who sometime liued in prosperity, being beloued in my Kingdome.*

u Lam. 3. 15.

x 1 Mac. 6. 11.

4. Sinne destroyeth health, and so bringeth vpon the sinner paines of sense, God chastizing him with infirmities and sores from [y] head to foot. For he deserues not health of body, who neglects the health of his soule. Now these diseases in fine procure death, for death [z] entreth into the world by sinne, and being entred endeth our dayes a thousand wayes, as by famine, by warre, by pestilence, by tempests at sea, by deluges on the Land, by fire, lightning, earth-quakes, haile, stormes, and infinite moe like chastizements: for as sinne is an iniury to the Creator of all, euen so all the creatures are instruments of his vengeance.

y Esay 1. 6.

z Rom: 5: 10.

All these temporall euils are but a beginning, and as it were a preamble to the paynes eternall in hell fire, kindled by the breath of the Lord, [a] like a riuer of brimstone: for these puuishments are finite, but those tortures are termed in two respects infinite, to wit.

a Esay 30: 33.

In

In respect of { Lasting, as being in their continuance without end. / Losse, as depriuing vs of an infinite benefit, which is the sight of God for euer.

[b] *Anselme* sometimes Arch-Bishop of Canterburie, considering these monstrous enormities, & vgly deformities of sinne, sayd, *that if hee should behold all the paines of hell denoyde of sinne on the one side, and on the other side the horrour of one deadly sinne denoyde of punishment, and that I must of necessitie chuse one of these two, I* (quoth he) *would chuse rather to throw my selfe into hell, then to commit one fowle fault onely*, So the renowned [c] *Eleazer* answered those that menaced him with exquisite torments, if hee would not breake one Commandement of GODS Law, that hee *would rather suffer himselfe first to bee sent into hell and the grave*, that is, that hee would rather bee killed, and cut in pecces, and to sinke a thousand degrees vnder ground with infinite dolours and agonies, then to commit such a sinne.

b *In similitudinibus cap.* 190. *inter opusc: Anselm: fol:* 82

c 2 *Mac* 6:13.

Considering these manifolde mischeefes and miseries brought vpon man-kinde for sinne, it is now time to tell of the greatnesse of the remedie. [d] *Behold then, I bring you tydings of great ioy, that is, that vnto you is borne a Sauiour, which is Christ the Lord. Iesus* the sonne of *Nane*, *Iesus* the sonne of *Syrach*, and *Iesus Iosedech* were Sauiours in figure, but *Christ Iesus* a Sauiour in fact. [e] They were Sauiours in respect of some particular, and that temporall deliuerance: but Christ is an vniuersall and spirituall Sauiour, euen *hee that saueth his people from their sinnes*, Matth. 1.21. it was impossible that the [f] blood of Buls and Goats should take away sinne, it was impossible that the mediation of Angels in heauen being creatures and finite, should appease the wrath of God conceiued against sinne which is infinite, [g] *Behold hee*

d *Luke* 2:10.

e *Thom: part:* 3. *quæst:* 3. *art:* 2.

f *Heb.* 10:4.

g *Iob.* 15:15.

hee found not ſtedfaſtneſſe in his Angels, and the heauens are not cleane in his ſight. It was impoſſible that any merits of any man on earth, whoſe [h] righteouſneſſe at the very beſt is but as a filthy clowt, ſhall offer a ſufficient ſacrifice for the ſinne of his ſoule. When as therefore nothing elſe could take away the ſinne of the world, our good God, whoſe *mercies are ouer all his workes,* [i] ſo loued the world, that hee gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life: hee gaue him a ſonne and a child, *to vs a ſonne is borne, to vs a ſonne is giuen,* Eſay 9. 6. that is, (as *Euſebius Emiſſenus* aptly) *datus ex diuinitate, natus ex virgine: giuen* as the ſonne of God, *borne* as the ſonne of man. It was neceſſary that the Meſſias and Mediatour betweene God and man, ſhould participate both natures, that as God he might ſatisfie, that as man hee might ſuffer, and that as God and man in one perſon hee might ſaue. Chriſt therfore God-man was borne for vs, and hee died for vs, hee *ſo loued vs, that hee gaue* [k] *himſelfe for vs an offering and a ſacrifice of a ſweet ſmelling ſauour to God.* In the Law there were two ſorts of ſacrifices vnto God, one gratulatorie for the donation of gifts, another expiatory for the condonation of ſins, a peace-offering, and a ſinne-offering. S. *Pauls* [l] *oblatio* ſignifies the firſt kinde, and *victima* the ſecond. Chriſt in his life was an *offering* for vs, in his death a *ſacrifice.* The whole courſe of his life was gratulatorie to God, in it hee [m] fulfilled all righteouſneſſe, and ſo did for vs all that wee ſhould haue done: and in his death he gaue himſelf an expiatory ſacrifice for vs, and ſo ſuffered all that wee ſhould haue ſuffered. [n] *Hee was wounded for our tranſgreſſions, and broken for our iniquities and the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed,* his head was crowned with thorns, his face ſpit vpon, his tongue diſtaſted, his armes diſioynted, his ſhoulders and backe rent with whippes, his

h *Eſay* 64. 6.

i *Ioh.* 3. 16.

k *Epheſ.* 5. 2.

l *Zanchius in Epheſ.* 5. 2.

m *Matt.* 3. 15.

n *Eſay* 53. 5.

his ſide boared with a lance, his hands and feete peirced with nailes. All which hee ſuffered not for himſelfe, but for our ſakes and our ſinnes. Our heads haue beene full of [o] thorny queſtions, and curious [p] inuentions to contradict right and reaſon: his head therefore was platted with a crowne of thornes, a ſtrange deuiſe, *thornes* to torment him, a *crowne* to delude him, *& compungentes coronant, & illudentes adorant*, ſaith [q] *Ambroſe*: our eyes open to beholde vanity, haue beene full of adultery, 2. Peter 2. 14. his eyes therfore were blind-folded, Luke 22. 64. and then his aduerſaries buffeting him asked, *Propheſie who ſmote thee*, Matthew the 26. and the 68. It is reported of renowned [r] *Iudeth*, that her *beauty tooke Holofernes mind priſoner*: and ſo the wanton lookes of men and women haue [ſ] kindled a fire, which is an [t] entrance of the flames of hell: his face therefore was ſpit vpon and ſmitten Matthew the 26. and the 67. our taſte hath offended in eating the forbidden fruite, Geneſis the 3. and the 6. his taſte therefore was afflicted in eating gall and in drinking vineger, Pſalme the 6. and the 22. our heart had imagined wicked enterprizes, our hands haue beene ready to ſhed innocent blood, our feete haue beene ſwift in running to doe miſcheefe, Prouerbs the 6. and the 18. his heart therefore was wounded with a ſpeare, his hands and feete boared with huge nailes, ſo bigge they were that (as *Socrates* reporteth in his [u] Eccleſiaſticall hiſtory) *Conſtantine* the great made of them a bridle and an helmet for his owne vſe. To conclude this poynt, we prodigall and vile wretches haue ſurfetted in ſinne all the dayes of our life, Chriſt therefore taking vpon him our perſon, and ſtanding in our place to cure this extraordinary ſurfet (according to the rules of phyſicke) [x] faſted extraordinarily, then he [y] ſweat extraordinarily, laſt of all hee bled extraordinarily. Beſides the puniſhments inflicted vpon his body, hee was afflicted

o *Spinæ diſſerendi Cic. lib. 4. de finibus.*
p *Eccleſ: 7: 29.*
q *Lib. 10. in Luc. cap. 23.*
r *Iudith 16. 9.*
ſ *Eccliſ 9. 8.*
t Poore mans Library, prelect. 2.
u *Lib: 1 ca: 13.* after the Greek ca. 17.
x *Mat. 4 2.*
y *Luke 22. 44.*

cted in his minde, hee wrestled with the powers of hell, and endured in some sense the very [z] paines of hell, [a] that is, great and intollerable sorrowes in his soule, he who did no sinne, yea who knew no sinne, made himselfe to bee sinne for vs, dying for our sinnes, and rising againe for our iustification, that wee should bee made the righteousnesse of God in him, 2 Corinth. the 5. and the 21.

z B. Bilson ser: of Christs suffering

a Great pains are called hellish paines.

These mercies are so great that Christ himselfe instituted the Sacrament of his Supper, as a commemoration and euerlasting remembrance heereof, I say Christ himselfe ordained this Sacrament by [b] word and deed: by word, saying, *I am the bread of life, hee that commeth vnto mee shall not hunger, and that beleeueth in mee shall neuer thirst*, Iohn the 6. and the 35. By his deede, for [c] *in the night that hee was betrayed, hee tooke bread, and when hee had giuen thankes hee brake it and sayd, take, eate, this is my body which is broken for you, doe this in remembrance of mee: after the same manner also hee tooke the cup after hee had supped, saying, this cup is the new Testament in my blood, this doe as oft as yee drinke it in remembrance of mee: for as often as yee shall eat this bread, and drinke this cup, yee shew the Lords death vntill he come.*

b *Beza in vita Caluini.*

c 1 Cor: 11: 23.

Now what reward shall I giue to the Lord, for all the benefits hee hath done vnto mee? [d] *Dauid* doth answer, *I will receiue the cuppe of saluation, and offer to the Lord the sacrifices of thankesgiuing*: and [e] Christ the Sonne of *Dauid* aduiseth vs to bee *mercifull as our Father in heauen is mercifull*. Our whole duty then is to bee thankefull vnto God, and mercifull vnto men. Wherefore let vs in Gods holy faith and feare take vp the *Magnificat* of the blessed Virgine. *My soule doth magnifie the Lord, and my spirit reioyceth in God my Sauiour, for his mercies are ouer them that feare him throughout all generations.* Let vs take vp the song of *Zachary*, *Blessed bee the Lord God of Israel, for hee hath visited and*

d Psal: 116. 12.

e Luke 6: 36.

redeemed

redeemed his people. Let vs take vp the caroll of the bleſſed Angels on Chriſtmas day, *Glory bee to God on high, and in earth peace, good will towards men.* Let vs take vp the words of our Prophet in this hymne, *I will magnifie thee ô God my King, and I will praiſe thy name for euer and euer, euery day will I giue thankes vnto thee, and praiſe thy name for euer and euer.*

And for as much as our gracious God hath euidently ſhewed his mercy toward vs, not in ſayings onely, but in doings and ſufferings alſo; let vs demonſtrate the greatnes of our faith in God, by works of charity toward our brethren, being mercifull as the [f] father of mercies is mercifull: mercifull in giuing, mercifull in forgiuing: mercifull in giuing *omni petenti*, quoth the [g] Text, but not *omnia petenti*, ſaith [h] *Auguſtine*, to all that aske, though not all they aske: to ſuch as haue hungry bodies the bread of the butterie, to ſuch as haue hungry ſoules thirſting after righteouſneſſe, the bread of the ſanctuary, that is, ghoſtly and Godly counſaile. Mercifull in forgiuing one another our treſpaſſes, [i] *Det ille veniam facilè cui venia eſt opus*: If we conſider that the Lord hath out of his exceeding rich mercy forgiuen vs [k] ten thouſand talents, wee may well forget and forgiue the debt to our neighbours, which is but an hundreth pence: God loued [l] vs firſt, euen when wee could not loue him, and when wee would not loue him, and therefore that we may be the children of our father in heauen, let vs alſo loue our enemies, bleſſing thoſe that curſe vs, and doing good to thoſe that hate vs, and praying for thoſe that hurt vs, Matth. the 5. and the 44. and 45. as his mercies are ouer all our workes, ſo let all our workes expreſſe his mercies, *euery daie giuing thankes vnto him, and prayſing his name for euer and euer.*

f 2 *Cor*: 1:3.

g *Mat*: 5.42.
h *Lib*: 1: *de ſer*: *Dom*: *in monte.*

i *Seneca in Agamem.*

k *Mat* 18:24:28.

l 1 *Ioh*: 4:19.

Thus at length I haue finished this my long work, by his grace whose mercies are ouer all his workes. I conclude therefore with [m] *Augustine, Videor mihi debitum ingens huius operis adiuuante Domino reddidisse: quibus parùm vel quibus nimiùm est, ignoscant mihi quibus autem satis est, non mihi, sed Domino mecũ gratias congratulantes agant.*

m *De Ciuit. Dei lib. vlt. cap. vlt.*

* * *

Glory be to God on high, and peace to men on earth.

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